

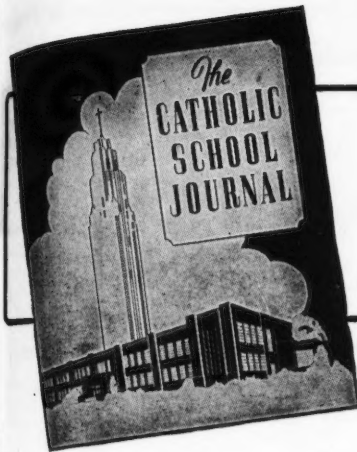
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for

Volume 49

March, 1949

Number 3



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EDUCATION PROBLEMS

Educators, both Catholic and secular, have been urging better education in rural schools — better organization of curriculum and better teaching. There is no reason why rural schools should not be superior to city schools with their overcrowded classrooms and overworked teachers. Sister M. Cantia (page 71) offers practical suggestions for improved supervision of rural education.

Catholic educators in recent years have been working overtime to find the secret of teaching religion so that it becomes the dominating force in the lives of the students. Sister Jean Paul's article on "learning" Christ (page 75) describes a method that should be successful.

A noted secular educator argues that, since in our democracy all citizens are voters, all citizens are entitled to a liberal education to fit them for their civic duties. Perhaps that implies that they should not be denied the opportunity to learn Latin. Father Ganss, S.J. (page 78) tells us why Latin is entitled to a place of honor in a Catholic high school.

MARCH, 1949

March will be a busy month in living by the calendar. It brings Lent, the feasts of St. Patrick, St. Joseph, St. Benedict, St. Gabriel, the Annunciation, also the first day of spring, Vocation Month, Interracial Week (6-12), and the Red Cross Campaign. Well, we don't expect leisure during Lent. You'll find a vocation play on page 83.

THE LIBERTY SHRINE IN '49

Judging from the program for the secondary section which you will find in the news pages of this issue, the national convention of the N.C.E.A. (Philadelphia, April 19-22) will be something to remember for a good long time. Have you made your reservations?

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Something New

TO SIMPLIFY...

EXPEDITE...

IMPROVE ACCURACY OF

School Hearing Tests



AN IMPORTANT NEW METHOD of conducting fast, yet extremely accurate hearing tests among groups of 20, 30 or even 40 school children *simultaneously*, has been devised to overcome the most disturbing impediment to satisfactory school hearing test programs.

Since 1925, almost every attempt to screen out hearing defects through group tests has been handicapped in one of two ways:

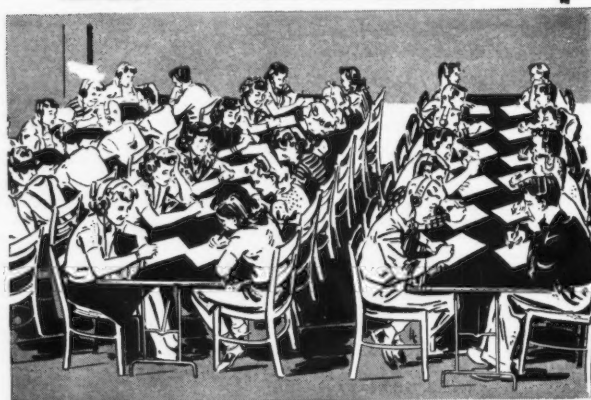
EITHER CHILDREN WITH DEFECTIVE HEARING IN THE HIGH TONES WERE MISSED BECAUSE THEY CORRECTLY GUESSED DIGITS SOLELY FROM THE KEY VOWEL SOUNDS

OR,

CHILDREN WHO WERE "NUMBERS SLOW" WERE INCORRECTLY CLASSIFIED AS HAVING IMPAIRED HEARING.

As a result, individual pure-tone tests became the only effective means of detecting all true losses. However, the value of this accuracy gained has often been questioned in the light of both costs and the time consumed in such a program.

Now, a new method (called the "Massachusetts Hearing Test") has combined the precision, accuracy and qualitative analysis of individual testing pure-tone audiometers with the mass testing convenience of group audiometric equipment.



P. W. Johnston of the Massachusetts Department of Health states that "Forty children can be tested with this method (the Massachusetts Hearing Test) and all papers graded in approximately 17 minutes." Scientific retests by pure-tone individually proved the accuracy of the first sweep tests.

In his tests, Johnston utilized Maico RS group audiometric equipment (A.M.A. accepted) or other group audiometric equipment on hand in conjunction with the Maico D-8 (portable) or D-9 (table) model individual pure-tone audiometers (both A.M.A. accepted).

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Dept. 647

Please send me reprints of P. W. Johnston's article on the Massachusetts Hearing Test. I am interested in learning how the speed and effectiveness of school hearing programs can be improved.

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Vol. 4

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The CATHOLIC SCHOOL JOURNAL

Vol. 49

MARCH, 1949

No. 3

Supervision in Rural Schools

*Sister M. Cantia, Fel. O.S.F.**

RURAL education with its limited curriculum, inadequately trained personnel, and meager equipment, with its background of rural political, social, and economic life, and with its traditions, whims, and idiosyncrasies, presents an urgent situation in American education. The importance of the problems of rural education are emphasized by the fact that more than one third of the total school population of the United States depends for its education upon the rural school in which fully one third of the teachers of the country are employed. At the moment probably no phase of American education offers a greater opportunity for real leadership than does rural education.

Little attention has been given in the rapidly growing literature of supervision to the problems of the rural school, yet the need of rural teachers for supervision is far greater than that in urban communities. A few experimental studies have been made, but nowhere in the literature is there a complete, organized treatment of rural supervision. The basic principles of supervision are, to be sure, the same for all divisions of the school system, but studies applying these principles to the special conditions and problems of selected fields are always of value.¹

Because of the scope of the field to be covered, the absence of reliable data, the limited number of trained leaders and dependable field workers, scientific studies of rural education have been and are extremely difficult. However, in spite of the obstacles and handicaps that might have overwhelmed less adventurous and courageous spirits, those engaged in the field have made significant progress in the study of the various problems, in planning forward-looking programs, and in actual achievements in the schools.²

To acquaint the reader with the burning issue at hand, the writer takes this opportunity to present to those interested some of the rural school problems which, through the channels of well-organized supervision, may make the task of teaching rural children not only less strenuous but happy and pleasant.

Special Rural Problems

Supervision as we understand it in a well-organized city school system bears little resemblance to the annual visit made to each rural school by the county or district superintendent, or to the five or six visits made by the special rural supervisor. The number of schools to be visited, the buildings and their equipment, the length of the school year, the number of grades taught by the teacher, the rural teacher—her maturity, training, experience, social background, tenure, and attitude toward her work—the

social resources of the community, all these are factors that modify and determine rural supervisory procedure. The purpose of supervision is undoubtedly the same for open country and open center. The improvement of teaching and teachers, setting up favorable conditions for the growth of children, guiding teachers in the selection and organization of socially valuable subject matter, measuring progress, these purposes do not change with the geographical setting of the school. Procedures and techniques do change, however, and principles must be modified, for the present status of the rural school as found in most places does not permit their full realization.³

Education of Rural Children

Before any attempt is made to picture conditions in the rural school, a definition of the term is essential. The rural school as here understood is one which is primarily concerned with the education of children living on the farms. The typical school is of the one-teacher type, although schools with several teachers may be well included.⁴

The objective of all effort for the improvement of rural education must be, if we hold allegiance to our American ideals, that the educational opportunities provided for the children living in rural areas of our country be made the full equivalent of those offered to children in the most favored urban communities.⁵

The primary function, therefore, of the rural school is explicitly recognized to be the provision of a standard education for rural children and youth, to which all other efforts are to be subordinated. This is the chief community service of the school as well as its fundamental educational objective. The best service of the school to the community, in other words, must be found in the proper discharge of its specific educational function, that is, in making itself a good school for the education of its pupils.⁶

First a Basic Education

These statements imply that education for the rural child does not differ in purpose from education for the urban pupil. Both must be given school conditions that will make possible individual growth. Both must be helped to live generously and effectively. Both must be efficient members of society. Differing elements of environment must be furnished in their school lives to meet rural or urban "lacks," but the ultimate goal of elementary education in either school is the same. The children must master the same

*Anderson and Simpson, *op. cit.*, p. 3.

¹*Ibid.*, p. 4.

²Final Report of the Committee on Rural Education of the National Education Association, p. 95, 1924.

³Platform of the Department of Rural Education of the National Education Association, 1924.

⁴Principal, Holy Rosary High School, Isadore, Mich.

⁵Anderson and Simpson, *The Supervision of Rural Schools*, p. vii.

⁶National Society for the Study of Education, *The Status of Rural Education*, The Thirtieth Year Book, Part 1, p. xi.



— Courtesy of the Metropolitan Museum of Art
Jesus and His Disciples at the Last Supper. A copy after Tintoretto.

tools of learning to the same degree. The contributions of preceding generations toward social growth should be their common property. Intelligent citizenship and the ideals of democracy must be as real and available to the rural child as to his urban neighbor.

This is the problem facing the rural supervisor: the status of the teacher whom she counsels, and the other factors conditioning rural education.⁷

In recent years, supervision of the rural schools has in many parts of the United States become a professional reality, rural school supervisors having been added to the staffs of many county superintendents of schools in order to provide a type of help to rural teachers somewhat akin to that furnished city school teachers. Research studies, carried on in counties located in such states as Indiana, Michigan, Missouri, North Carolina, and South Dakota to demonstrate the educational values of rural school supervision, have contributed to the extension of the supervisory idea. Sound organization for supervision, similar to that found in most city school systems, is developing in the counties of the southern states today more extensively than in other parts of the nation.⁸

Rural Supervisors

During the past decade the task of training rural teachers in service has been undertaken in many states through the appointment of rural school supervisors working under the direction of the county superintendent of schools. The situation faced by these supervisors has been a difficult one. The average county is more than 1500 square miles in area. It contains on the average

84 school buildings of which 65 house one teacher schools. The average number of teachers per county is 132. Because of their short period of training in rural teacher-training institutions and their meager experience in teaching, rural teachers are less capable of self-direction than are teachers in urban schools. In addition to the supervisory duties confronting the rural supervisor, administrative tasks demand much time and attention.⁹

The activities of rural school supervisors differ primarily from those of city school supervisors in that the former must, generally, take the place of the principal and of the superintendent in matters of supervision which are so prominent in city schools. Miss Kibbe's summary of the reports received from the rural school supervisors regarding their "district professional activities," during 12 days selected at random, indicated the nature of and the time distribution for the various activities.

The total hours devoted by the supervisors to the more significant activities were as follows: class observation, 1293; individual conferences with teachers after supervisory observation, 777; supervisory preparation for these conferences, 261; county meetings, 355; sectional meetings, 247; preparation for professional meetings, 17; demonstration teaching, 214; preparation for demonstration teaching, 92; checking building and equipment, 258; inspecting plans, registers, reports, and classifying children, 177; conferences with teachers at office, 131; preparing for visits to teachers, 95; preparing suggestions for teachers, 253; activities in the testing programs, 149; and organizing school exhibits, 45.

The outstanding differences between the activities of supervisors in rural schools and supervisors in city schools are directly

⁷Anderson and Simpson, *op. cit.*, pp. 5-6.

⁸Kyte, George, *How to Supervise*, p. 16.

⁹Kibbe, Delia, "An Analysis of the Activities of Rural School Supervision," *Elementary School Journal*, Vol. XXVIII, Jan., 1928, p. 346.

traceable to the different conditions under which each group works. Geographical conditions result in the extensive use of supervisory visits, individual conferences, and demonstration teaching by the supervisor. It appears that these practices, especially the extensive use of the individual conference, should be encouraged. This type of conference is significantly effective as a means of improving teaching. If used with care, supervisory bulletins can be made very helpful, also, to the teachers more or less isolated from each other in the rural schools.¹⁰

In the experiment to show the value of rural school supervision in Indiana, a bulletin on the subject of demonstration lessons was prepared which gives a list of ten guiding questions upon which observation of the demonstration and discussion of it should be based. They are included here because of their suggestions regarding phases of teaching which may be studied through the demonstration lesson.

1. What were the teacher's objectives in teaching the lesson?
2. By what means did the teacher aim to realize these objectives?
3. What were the greatest needs of these children as observed in this lesson?
4. What was the teacher's purpose in the assignment made?
5. Did the teacher's assignment give the children the help needed?
6. Would the assignment train the children in good habits of reading?
7. Would the assignment develop purpose in study on the part of the children? Why?
8. As a result of these observations, what definite habits of study did you discover needed development in your classes?
9. What suggestions for improving the procedure of technique of your work did you get?
10. What suggestions could you make to this teacher for the improvement of her work?

The above examples indicate the need for making the preparation of the teachers as specific as possible. They show, too, the possibility of guiding the teachers' observations by means of pointed questions so that they will be on the alert to observe certain definite phases of teaching.¹¹

Tests Are Helpful

Because of the number of grades assigned to the teacher in the average rural school, she needs more help, perhaps, through the supervisory use of tests than does the city school teacher. Much of the paper work with which rural school teachers find themselves burdened will be minimized by the use of both standardized and unstandardized tests. Standard scores will serve as urges to the rural teacher, in place of the pressure for results which city teachers feel that their colleagues in charge of higher grades are demanding of them.¹²

The general objectives of a testing program, the problems of test selection, the plan of administering tests, the techniques of tabulating and interpreting results, and prescribing and carrying out corrective measures do not present new problems as applied to rural schools. It is essential, however, in that, that it gives the teacher better insight as to classifying and grading her pupils. Especially are the results of the tests advantageous to the new teacher coming in.

Organizing a Rural School

An example of what well organized and expertly planned supervision can do and what benefits may be reaped from it is given in the report on "Administration and Supervision of a Two-Room School," by Sister M. Edward published in *THE CATHOLIC SCHOOL JOURNAL*.

The problem, ever perplexing, of the organization of a heterogeneous group of youngsters from 6 to 16 years under the care of two teachers for eight grades might appear too difficult for real individualization.

However, it can be done by careful planning, sympathy, pedagogical pep, and patience. The author has taken hold of an enrollment of 37 assisted by a primary teacher. A course of study, provided by the office of the superintendent, was studied. The essentials were gleaned and graphically charted. The next problem was to chart the subjects best adapted to grade levels. Starting with eight beginners in the first grade, the six in the second grade, and the four in the third grade, you have 18 precious little folk anxious to be led into primary knowledge. The first and second grades must not be combined in the basic tool subjects, viz., reading and number concepts. The second and third graders may be combined. The results of a preliminary testing program of the previous year should be consulted in order to make sure of the pupils' capabilities before combining the classes. Consult the records, but be sure, in the first place, that the records are complete.

Because of the small enrollment individual differences can be handled. The time spent in recitations is greatly reduced in comparison with a class of 45 pupils, of a single grade. This extra time is utilized. The second- and third-grade pupils go through a thorough review and drill the first month of school of what was learned in the previous grades. Four weeks are not too many for this initial step in administration. Presuming that texts and other materials, be they reading charts, flash cards, or what not, have been well provided by October, the teaching of second-grade subject matter should proceed normally bearing in mind that the third graders are "going along too." Their leadership is bound to help the six in the second grade. Who gets the greater attention? Naturally those six. Advance them as much as possible. The third graders are not being retarded. If this scheme is carried on year by year for a two-room school of eight grades, the third grade would have had these advantages the year before, that is, when they were in the second grade, for they were doing third-grade work during their second semester. Of course, the greater attention is emphatically being given to the third graders who complete the regular third-year work during their second semester. Look for leadership. If you fail to find it, develop it. Get these "oldsters" to assist you in your first grade. They are invaluable and let them know it, too, for who does not respond to the trust one receives?

This brings out leadership. The arts, drawing, music, or handicraft, can be taught to the three grades together, always bearing in mind, when special aptitude is perceivable, leadership should be utilized. Language and spelling might be graded but drill should be taken more or less in combined classes. Drill and more drill and when the balmy days of spring come around, the little first graders will be saying along with the oldsters: "It is she; it is they; the rose smells sweet, etc."

The next concern is the fourth grade. Must the primary teacher take them under her wing, too, just because four and four make eight and because there are only two teachers? If it is a question of seating them, they might reside in the "little folk" room for religion, language, and arts, in which case the first and second are combined and the third and fourth combined in separate work. By all means let the fourth grade go to the upper room for arithmetic and social studies, for in the latter the fourth and fifth grades can be combined in colonial history very nicely.

The social studies offer the best plans for combination. How much time have we allotted for this subject? Let us look at our chart. Forty minutes a day and even more if one remembers that the grades ought to be combined in the upper room. It is far better to have four or even five grades taking the same course in social studies with modified expectations from the younger group. Let each group contribute his share to the recitation. A less difficult text is used for the younger pupils but all, for instance, are studying the same continent or the same period in history. This diversity of talent makes for a harmonious whole which encourages the slow pupil as well as the precocious who are assigned the most difficult preparations.

The thorough drill in the fundamentals of arithmetic advanced by continued drill in the fundamentals of fractions and even the decimals are about all that could be expected from these intermediate grades; therefore, do not expect the primary teacher to teach fourth-grade arithmetic in a two-room school. For the same reasons, the social studies can be handled better, from an administrative point of view, when one recalls that most texts in social studies are constructed for a two-year course. Whilst these combinations are not always the ideal setup in comparison with single-grade procedures, they have proved to be advantageous in a two-room school.

Educational surveys aroused by the results in army tests have made educators conscious of the fact that modern trends in educational theories have led to a waste of time. With Monsignor Sheen, who addressed thousands of teachers assembled in Taft Memorial Hall of Cincinnati in 1942, I agree that we have come to the day when the

¹⁰Kyte, *op. cit.*, pp. 93-94.

¹¹Kyte, *op. cit.*, pp. 274-275.

¹²*Ibid.*, p. 355.

eight grades of subject matter can be taught in six years mindful that the present social environment increases the social maturity of youth.

Call it "mass instruction" if you will, the drill in the fundamentals and essentials in language, in arithmetic, in the social studies should be considered the biggest job of elementary teachers, not, of course, excluding religion which permeates every subject. The arts are never neglected; the emphasis, however, should be placed on those with special aptitude. Look for those pupils thus gifted. We have spent too much time already with those less favored. It is time that we promote more leadership in our pupils. Leadership in their endowments.

How can sixth-grade history be handled in a two-room school? In most dioceses the sixth-grade history curriculum is background history or history of the Old World. Our particular school has three sixth-grade pupils with mediocre talent, for A has a 92 I.Q.; B, 90; and C, 86. Nevertheless they are reading Furlong's *The Old World and America*, the first semester accompanied with constant drill in the essentials. If they master the latter, let that suffice. During the second semester, the sixth, seventh, and eighth grades can be studying U. S. history together. There may be a reading handicap because the younger group will not grasp an advanced vocabulary; nevertheless the combination of grades with four periods a week is far better than when one or two periods only could be given to the sixth grade.

If the cycle continues year after year a normal repetition is the result not to be alarmed at because the intelligence of a diversified group of "homo sapiens" does not always react with the same degree of comprehension because of its dependence upon maturity of brain cells, etc. It is the teacher's job to motivate her classes as much as possible no matter how unattractive the lessons may appear. History filled with human interests handled properly is a live subject. Who dispute it?¹³

The above may seem to be a lengthy exposition, but I myself think it worth while and very valuable to those who find themselves confronted with just such a problem. I teach in a rural school where grades are combined and am glad that I shall have something to hand to my teachers as an incentive to them.

Progress in Rural Education

In the past few years about a dozen studies have attempted directly to evaluate rural school supervision. Several other studies on elementary supervision in general have included groups of rural school children and their teachers. All save one study, that made by Morgan in Kansas, have shown that rural supervision results in valuable gains to children in the mastery of knowledge and skills over the amounts gained by children whose teachers are unsupervised. These gains vary from 6.9 per cent of superiority of the supervised group in one- and two-teacher schools over the control group in the same type of school, as found by Sherwood in Indiana with 14.3 per cent gain for all types of schools measured during the first year of this experiment, and 30 per cent of superiority found in Pittman's earlier study and the

¹³Edward, Sister Mary, "Administration and Supervision of a Two-Room School," CATHOLIC SCHOOL JOURNAL, Vol. 45, pp. 286-287.

126 per cent greater progress of the supervised group in consolidated schools of North Carolina over the unsupervised groups of other schools.¹⁴

We have come a long way in supervision since the supervisor's duty was defined as the obligation "to cast a genial atmosphere over the schoolroom": but we are still a long way from an achieved science of supervision. While the scientific movement in education is itself young, rural supervision is still younger. We shall do well, therefore, to face frankly the present meager factual basis for our work, and to give thoughtful criticism and generous support to all scientific beginnings which are so rapidly growing in number, such as efforts to make more objective the evaluation of teachers and teaching, surveys of supervisory organizations, reports of remedial programs of supervision based upon surveys of instruction, factual studies of supervisory activities. Meanwhile, we shall do well to give due recognition to the continued need for subjective evaluations of other unmeasurable, but vastly important, services of supervision.¹⁵

In conclusion I would like to add the words of Rt. Rev. Msgr. Luigi G. Ligutti concerning farm life:

A teacher can do more to breathe into the child's soul a love for the countryside than all the textbooks or courses in agriculture. Rural education does not mean to educate one away from the farm, it means to teach child and adult to make acceptable, desirable, worth while, and pleasing one's life on the land.¹⁶

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¹⁴Heyl, Helen H., *Evaluation of Rural-School Supervision*, Rural Education Bureau.
¹⁵National Society for the Study of Education, "The Status of Rural Education," *The Thirtieth Year Book*, Part 1, pp. 190-191.
¹⁶Ligutti, Luigi G., Rt. Rev. Msgr., "Teach Rural Life," CATHOLIC SCHOOL JOURNAL, Vol. 44, p. 196.



This band of 48 children of Immaculate Conception School, Traverse City, Michigan, has staged public programs for such occasions as St. Patrick's Day. The school, with an enrollment of 200, is in charge of the Sisters of Mercy of Detroit. Rev. Roman A. Kosnik is the pastor. Miss Lois Parker directs the band.

The Sophomore "Learns" Christ

Sister M. Jean Paul, O.S.F.*

IF WE are to "restore all things in Christ" then it is logical that we must first know Christ. If students are to be part of the apostolate of restoration, they, too, must know Christ. Education, to be genuine complete education, must be Christocentric.

Such an education is being given to students at St. Francis Academy, Joliet, Ill., where the integrated curriculum is manifestly Christocentric. In the sophomore year the life of Christ is the subject of concentration in the religion class.

The real need is to acquaint students with Jesus Christ. They do not know Him. He is an ethereal Someone, as vague to them as the mythical characters of Greece. The only difference is that they must do what He says, or be damned for eternity. It is sad to realize, but true, that most high school students have just this concept of Christianity — a body of laws laid down by Someone they do not know.

Use Christ's Methods

In teaching Christ, we must use the same method that He used: first we must let His infinite charm as a human being draw timid and ignorant souls to Him; then we may go on to that overwhelming truth that this Man, Jesus Christ, is the Son of God — is God.

Solid teacher preparation is essential. Fundamental is a knowledge of the New Testament, a knowledge that can manage frequent quoting and paraphrasing. (This includes both the Gospels and the Epistles.) Archbishop Goodier's three volumes on *The Public Life of Our Lord* and *The Passion and Death of Our Lord* give a wealth of background detail, so that the teacher can dramatize the key stories of Christ's life in the manner of a dramatic monologue. An incident such as the visit of Nicodemus, or the meeting of the Samaritan woman at the well, if told vividly, will remain fresh in the minds of the students when these incidents are used in the study of grace, for instance. And they are events that reveal Christ. Later on, students catch the spirit, realize that these people in the Gospel narrative are alive, real human beings not too different from those whom they know today.

Further help can be procured from Abbe Fouard's two-volume *The Son of God* which gives much information on the customs and landmarks, on the people and laws, all of which enlivens the account for a class. Karl Adam has the excellent and brief study entitled *The Son of God* and another *Christ Our Brother*. Fillon's *Life of Christ* and Felder's *Christ and His Critics* are both good for answering those questions that seem to lurk in the minds of students, even

EDITOR'S NOTE: This is the third article describing how the Sisters at St. Francis Academy, Joliet, Ill., have planned the integration of the whole curriculum with religion. Reread "Integrating the High School Program," by Sister Borromeo (November) and "Experimenting With Core Books" (January). An article "Catholic Philosophy in American Literature" by Sister Mercia of the same school, to be published under "Practical Aids" in a future issue, explains how these Sisters are integrating the English program with religion.

the uninterested. They are questions regarding His virtues, His miracles, and explanation of the conversation at the wedding at Cana, touching on His knowledge of His redemptive work, and interpretation of the obviously difficult passages in Scriptures. More concise, on the same subject and for the same purpose, is the volume by Pohle-Preuss, *Christology*. Hynek has the scientific and revealing study of the Passion in his work, *Science and the Holy Shroud*. For delightful apocryphal material on the Apostles is Homan's *By Post to the Apostles*. These books are, of course, a very heavy diet of reading to expect of a Sister who has much else to do. However, the essential books in this list nearly all qualify as very rewarding spiritual reading.

The Blessed Trinity

In the beginning of the year, about three weeks are given to a study of the Blessed Trinity, creation, sin, and the promise of a Redeemer. Graphic illustrations on the blackboard are used in making this material as clear as possible. The activity within the Blessed Trinity is referred to as the personal life or family life of the Triune God. Creation is shown to be an overflow of the love of God. The nature of the break with God and the promises and prophecies concerning the Redeemer are mentioned without too much discussion. *Life of All Living* and *The Divine Romance* by Monsignor Fulton J. Sheen give this material with the concrete terminology which is necessary when presenting so abstract a subject to high school students. If the discussion of the doctrine of the Incarnation is very brief, few questions will arise about the hypostatic union until later in the year, at which time the students will be more receptive and the material will make a deeper impression.

The New Testament

At the Academy about forty inexpensive paper bound copies of the New Testament are kept in a box in the library. This makes it easy to carry the books to the classroom.

The students are encouraged to buy personal copies. About ten minutes is given at the end of the class period for the pupils to begin their reading for the following day. Ten minutes of such undisturbed reading produces more fruitful discussion than a half hour of reading at home, betwixt the radio and the telephone. The reading is done slowly, keeping pace with the classroom discussion.

First the students read the account of the childhood of Christ in the Gospel of St. Luke. Then they begin St. Matthew's Gospel. The purpose for which St. Matthew wrote the Gospel is discussed and the Gospel picture of Christ is examined in the light of this purpose. The sonship of David, Christ's fulfillment of the Law and prophecies, the manifesto of the "new Israel" (i.e., the Sermon on the Mount), these are stressed in the fifth, sixth, and seventh chapters of St. Matthew. Christ is shown by St. Matthew to be a Master of the Law, the Man in revolt against the Pharisaical accretions to the Law. Detail questions are given to the students to be answered by them as they read. A question is given such as, "In the first chapter, how many prophecies does St. Matthew mention?" At first the girls read only to find the answers to the questions. But when we deal with the Scriptures we are dealing with the word of God, and the Holy Spirit slowly draws the student to a realization that there is more in those pages than just the answers to today's questions. The discussion question could center around the reasons why the Jewish people rejected Him who was so obviously the Messiah, because the reasons for rejection are the same even today. The teacher can make real the situation by telling the story, using contemporary problems and attitudes.

This is followed by a study of Christ in the other three Gospels.

St. Mark wrote for the militant, law-loving Romans and his picture of Christ is drawn for them. He sees Christ through the eyes of Peter. Christ is, for him, the Lord of nature, the conqueror of devils, the worker of miracles. St. Mark's Gospel is the Gospel of action. Students today, sated with Superman, who has become ridiculous, will find appeal in the genuine strength, manliness, and supernatural power of Christ. (It worked with the Romans.)

St. Luke gives us literature. He shows the Perfect Man to the Greeks who cherished perfection. Here is the poised and gentle Christ, the master of every situation, the friend of sinners, the physician curing ills, the bounteous Saviour of the entire world. To the literary Greeks St. Luke gives the most beautiful pieces of inspired word, the *Gloria in Excelsis*, the *Magnificat*, the *Benedictus*, and the *Nunc Dimittis*.

*St. Francis Academy, Joliet, Ill.

Christ is portrayed by him as the contemplative, the thinker, spending much time in prayer.

Throughout the reading of these three Gospels, no attempt at serious chronology is made. Interesting incidents, incidental questions—and they are legion—these are the things that are covered. The teacher must have a definite lesson plan which she must be willing to sacrifice day after day in order to respond to the immediate needs of the students who are for the first time really meeting Christ.

It is in the Gospel of St. John, the Beloved Disciple, that the personality of Christ is shown in all its splendor. The evangelist begins by soaring into the mystery of the Blessed Trinity with the inspired, "In the beginning was the Word, and the Word was with God, and the Word was God." Throughout the Gospel he places emphasis on the Divinity of Jesus Christ. St. John's account is the most intimate of the four. Here the students can watch Christ closely, see His actions and reactions. Here are descriptions of persons and places and conversations. Here is the account of the overwhelming love of Christ for men. Here is the Gospel of the Incarnate God who is Love.

The students, when reading this Gospel, should be ready to meditate seriously on the divinity of Christ. The doctrine of grace can be discussed, but not formally studied, in connection with the story of Nicodemus, the woman at the well, and the sermon at the Last Supper. Psychologically there is no better place to consider the gift of the Holy Eucharist than when the class reads the sixth chapter in which Christ promises the Bread of Life. Here the teacher can bring in description of the sacrifices of the Old Law, even the ritual of the synagogue services, because our Catholic liturgy had its first roots in those Jewish rites. This material can be given to the class by the better students in the form of reports, papers, and illustrations for the blackboard or bulletin board.

St. John frequently refers to Christ as the light and the life; these references can be springboards for discussion of the personal responsibility, dignity, and vocation of the individual Christian.

Outline of Life of Christ

With the reading of St. John's Gospel, a brief chronological outline of the life of Christ can be made by each student. The text, *Quest for Happiness*, gives such an outline in detail for each of the Gospels. It can serve as a guide.

Formal study of the doctrine of grace, with ample use of the Epistles of St. Paul, can come after the life of Christ is finished. A "spiritual reading" in class of the chapter on "Nature and Grace" from the *Imitation of Christ* is bound to stimulate thought and discussion on the reality and demands of this "new life" that is received at baptism. Sanctifying grace incorporates

men in Christ and the Holy Eucharist nourishes and strengthens this union. If the discussion of the Holy Eucharist was thorough when the account was read of the multiplication of the loaves, and the consecration at the Last Supper, very little will be necessary here, except, perhaps, a study of the requirements for valid and fruitful reception of the sacrament.

The Holy Sacrifice

Mother Church uses psychology in giving her children their daily bread. She changes the scene for the banquet daily. In essence the holy Sacrifice is ever the same. The Ordinary of the Mass impresses this fact on the faithful, but each day the Proper is different. Each day a different aspect of the infinite God is presented, either by contemplating different acts of His love as in the Dominical cycle, or by seeing Him in and through His saints in the sanctoral cycle. This calls for a brief study of the liturgy of the Mass. Again, intelligent appreciation is the object and choral reading of the various parts of the Mass and the Divine Office is a means of cultivating such appreciation. Correlation with English can be made here.

Meditations

If the study of the life of Christ does not deepen the personal spiritual life of the student, the real goal of the course has been missed. To make this purpose of the study real to the class, meditation should be introduced in the classroom. The plan is very simple at St. Francis Academy. The meditations, about two or three minutes long, are based on the subject matter being studied. A modified version of the Second Method of Prayer according to St. Ignatius is used. At first the teacher will do most of the work. For example, one of the meditations on the Trinity begins in somewhat the following manner.



In the name of the Father . . .
God, the Father, Creator of all that is . . .
God, the Father upon whom every creature depends . . .
God, my Father, I want to love you . . .
To love You, I must know You, think about You . . .

You are infinite, yet You need me . . .
You want me and will not be satisfied with anything less than my entire self . . .

In the name of the Son . . . the Second Person of the Blessed Trinity . . .
You have been given to me to satisfy all the longings and searchings of my mind . . .
Yet I prefer to think about anyone—anything—except You . . .
I am afraid to think of You . . . because the thought would lead me to live a life so completely different from that which I lead now . . .

In the name of the Holy Spirit . . .
Spirit of Light and Love . . . it is with Your help that I can be pleasing to the Blessed Trinity . . .
You desire my sanctity even more than I do . . . and You know what I must do to become a saint . . .
Every time that I turn to You . . . it is because You have given me the grace to need you . . .
Alone I can do nothing . . . I have reason to fear . . .
With You I can do all things, for You are given to me to be my protection and strength.

As the year progresses, the teacher reads less and gives the students more time to think. The meditations must vary, having some addressed directly to God or to Jesus Christ, as the above is, or having them in the second person as the following is.

If you want to understand life . . . your own life . . .
First study the life of Christ . . .
What were the ambitions of Christ . . .
"My meat is to do the will of My Father . . ."
"I am come that they may have life . . ."

What are your ambitions . . .
Can you turn to God within you and know that He approves of them . . .
Do you want to do His will no matter what it is . . .

The meditations will differ according to the "class personality." But each should contain a general resolution, a moment of silence in which to make a personal promise of something to God, a petition to the Holy Spirit, and end with the Sign of the Cross.

Once the class has caught the spirit of the meditations, the students can be permitted to write their own. If a specification is made that no student should sign his, much self-consciousness is eliminated. The best meditations are then used in class.

In this way, the study of religion becomes an integral part of the student's life. It is not a detached academic study; it is a means of personal sanctification, a means of restoring all things to Christ and in Christ.

Popular Catholic Education in England—III

D. Francis Finn *

CATHOLIC schools in the national system of education (and that includes all primary and modern schools and some secondary schools) are furnished and supplied by the local education authority. Textbooks, stationary, wall maps, charts, scientific apparatus—all are requisitioned by the head teacher according to the needs of the department from the official requisition lists. These lists are drawn up by a committee appointed by the education authority for the purpose. Against each item is the publisher's name and the price. The amount of stuff a head teacher can order is regulated by the number of pupils on the books. The authority specifies the allowance per head per annum for the department. There is naturally a higher allowance per head for secondary pupils than for juniors or infants.¹ Within these limits the head teacher requisitions supplies. If a head teacher wishes to obtain some article that is not specified in the official lists he can usually get it if he can show good reasons.

Books Supplied

During the past few years many education authorities put specifically Catholic books on the list. The religious inspectors, being convinced that a certain book is suitable for teaching purposes, may submit a request to the education authority to have it included in the requisition list. If the authority is satisfied as to its educational value it will be listed. This is however a new development and is only in the early stages. It may be taken as a sign that the public authorities are beginning to see the benefits to be gained by religious instruction in schools. We may mention here that under the 1944 Education Act the day in all schools must open with an act of worship conducted by the head teacher for the whole school. The figures for juvenile delinquency which have mounted steadily in recent years have doubtless convinced the Ministry that religion (of whatever kind) has some value after all. The act of worship in the state schools—that is to say the undenominational schools—is naturally undenominational in character.

Christian Schools

I was at a meeting of head teachers recently which was addressed by one of the school inspectors. In the course of his remarks he advised the heads to experiment freely with their curricula. Some of the heads, pleased enough with this advice, still felt somewhat doubtful as to how far they might go in experimenting, and asked for further details of this new freedom. The

inspector's advice was interesting. He told the heads to run their departments *not* as if they were responsible to the school inspectors: "Run your school as if you were responsible to your Maker for it." This is the very first time in the whole of my long experience as a head teacher that I have ever heard a public official express a religious sentiment. It is altogether hopeful, I think.

Public and Private Schools

There are many Catholic secondary schools and colleges, for both day scholars and boarders, which receive no assistance from public funds but are maintained completely by their governors. These are generally maintained by priests, religious Brothers, or Sisters; and fees are charged. They are strictly private schools. Other Catholic secondary schools there are which receive direct grants from the Ministry, of a limited kind; and in these a certain number of free places are reserved for pupils in the schools maintained by the education authority who have qualified for a grammar school education. The promotion of pupils to a Catholic secondary school is subject to the wishes of the pupil's parents.

Under the new Education Act, it is now possible for those privately conducted Catholic schools which have hitherto received no assistance from public funds to apply to the Ministry for full maintenance. The conditions for receiving full maintenance are briefly as follows: The governors of the school must agree to pay half the cost of any alterations, improvements, or extensions to their buildings which are deemed to be necessary by the local education authority. The Ministry of Education will pay to the governors one half of the cost of such alterations, etc., and may assist the governors in their expenditure by loans. The local education authority will then maintain the school and pay the teachers' salaries. Pupils in these fully maintained Catholic schools will pay no fees. Religious instruction will be entirely under the control of the governors two thirds of whom will be foundation governors and one third representatives of the local education authority.

Pupils who live two or three miles from their school are conveyed to school at the cost of the local education authority.

Cost to the Parish

Before leaving the question of extensions and alterations and buildings we must again stress the tremendous burden which the new Education Act places on the shoulders of the English Catholic. In recent years the cost of building a primary school has risen from £40 to £180 per place; the cost of secondary school places from £100 to £250. It is a simple calculation to find

out what the cost of a new school would be in an average small parish where there are two hundred children to be placed, and the huge debt that the parish would have to take upon itself even after the Ministry had paid its half toward the costs.

One disquieting feature about the new Education Act is the immense powers wielded by the Minister of Education himself. He can, for instance, decide what grade a Catholic school will be, whether primary or secondary. Whereas formerly in the case of disputes over the necessity for a school in a particular area local authorities or managers of schools could ask for a public inquiry, the results of which had to be reported to the board of education and made available to the public, this safeguard against arbitrary action on the part of a government department has been removed. Under the 1944 Education Act the Minister alone settles disputes. Whether there shall be an inquiry or not rests with the Minister, and he is not required to make public the results of such an inquiry.

The Scottish System

In Scotland schools are built by the public authorities according to the needs of each area. Where there is need for a Catholic school, a Catholic school is built by the local education authority, and it will be staffed by Catholic teachers the cost of whose salaries as well as that of the maintenance of the school will be fully borne by the education authority. Teachers who apply for positions in a Catholic school in Scotland apply directly to the local education authority. From the list of applicants a short list of candidates who are most desirable from the Catholic point of view will be drawn up by a special subcommittee. The final choice is made by the education committee after interviewing the selected candidates. This system has found favor with the Scottish hierarchy. Certainly, the intolerable burdens that fall upon the English parish authorities are absent in Scotland.

In one large town in Scotland there is a school which houses two educational units: one is a Catholic school under its own Catholic headmaster; the other is a public (i.e., undenominational) school under its own head. The two schools are entirely separate and occupy the one set of school buildings in harmony. The reason for this state of affairs is this. The school building has been erected in a growing suburb where it is seen that there will be the need for two schools, one a Catholic school, the other a public school. At the present state of development of the suburb two new buildings would not be justified. Therefore a portion of the building, which will eventually and at no distant date be a wholly Catholic school, is given over to the housing of the non-Catholic children of the area.

*Headmaster of a London school. This is the last of three articles written for THE CATHOLIC SCHOOL JOURNAL.

¹Allowances vary with different local authorities; but in general they may be said to range from 10 shillings per annum per head in infant's departments to 15 shillings or a pound for senior pupils.

Let's Talk Some More About Latin—for Catholic High Schools—I

Rev. George E. Ganss, S.J., S.T.D., Ph.D.*

IN A midwestern state university a Catholic asked an eminent non-Catholic scientist what he thought of requiring Latin for the bachelor of arts degree. "As far as the state university or the endowed college is concerned," he replied, "I see no particular reason for it. As far as you Catholics are concerned, I fail to see how you can expect to have an intelligent membership if they do not have the Latin necessary to comprehend the teachings of your Church, bound up as they are in an almost total Latin terminology."

Father Anselm M. Keefe, O.Praem., Ph.D., relates that incident as an illustration in an article in which he makes a point of great importance to administrators and teachers in Catholic high schools and colleges: for the Catholic schools to drop their insistence on Latin "is to pave the way for a widening breach between ancient Catholic traditions and the new Catholic leadership we are supposed to develop as an educational body," and to fail in a duty which an observing non-Catholic intellectual world expects of us.¹

Latin is the language of our Church, our Mother. It is the language of our liturgy. It is the language to which most of the wealth of our Catholic thought and emotion and culture has been entrusted for 1800 years, and is still being so entrusted today.

Latin for Use

If we impart to the students in our Catholic high schools as much of Latin as the teachers of modern languages impart, in an equal time, of French, or German, or Spanish, we can achieve—not merely aim at—many important objectives. Large numbers of Catholics will know the language of the Church, and therefore feel more at home in the Church herself. Many will be able to use the Latin missal, and to understand the *Gloria* or *Credo* or *O Salutaris* or *Tantum Ergo* when they hear them sung in Church, and through all this to participate more actively and intelligently in the liturgy for the rest of their lives. Those who enter college, and later on the graduate school or professional life, will be able to get at the wellsprings of our Catholic thought, enshrined, for example, in the easy Latin of St. Thomas Aquinas or of modern Latin treatises.

Thus we can do our bit toward meeting a great need of the Church in American life today, something our American bishops recently requested: the production of experts who can exert a scholarly Catholic influence in many fields where Catholics have a distinct advantage, such as philosophy, history (especially medieval or Latin American), English litera-

EDITOR'S NOTE: An important purpose of an educational journal is to serve as a forum for the discussion of matters of principle and policy in order to clarify misunderstandings and to banish doubts and obscurities.

Dr. Lamers, in two articles in the September and October, 1948, issues of *The Catholic School Journal*, by assuming the role of *advocatus diaboli*, has inspired his friend, Father Ganss, to present a scholarly rebuttal. Here is what Dr. Lamers said after reading Father Ganss's manuscript:

"What a deal of dust do I raise, said Francis Bacon's fly as he pridefully perched on the chariot axle. I have read the reply of my friend Father Ganss with much interest, much respect for his scholarship, and some chuckles. I can see him grinning as he belabors me. I love him for his manifest kindness.

"I can find no fault with his central thesis that, in a Catholic high school, Latin should be taught as a language because it is the language of the Catholic Church and of Catholic culture. In the light of this grand, single, nuclear objective all lesser aims assume their true secondary importance. But wise teachers will wish to look to their methods and materials.

"In certain less important and passing items I am tempted to make rejoinder—partly in fun—but I am afraid that the C.S.J. will pull the rostrum from under me and the audience disperse with a yawn.

"When I set myself out as *advocatus diaboli*, I express the hope that my humble efforts might produce an aroused will contrary to the decline of the classics. The distinguished and articulate reply of Father Ganss may suggest to some that in the language of the liturgy—which language and liturgy we both reverence—any error of mine was indeed a *felix culpa*."—William M. Lamers.

ture, romance languages and literature, law, education, sociology, classics, biology, physics, psychology, psychiatry, and what not else. In all these fields we need experts who are Catholics and who will not be plagued with a scholar's inferiority complex: "I never really have been in firsthand contact with the primary sources of the best Catholic thought."

So the case is this: if we accomplish our task well with our Catholic high school students, (1) we shall have taught them Latin, enough of it to enable them to reap the benefits enumerated above, and (2) we shall have

achieved in addition a goodly number of other benefits or objectives accidental to the learning of Latin, such as (a) training of mind with transfer of skills to other fields, (b) a better mastery of English, (c) increased ability to learn other languages, especially the romance, (d) considerable appreciation of the ancient culture which is a basis of our own. For present purposes, that is the platform on which I am happy to take my stand.

But mark this well. Our prime task is to teach the Latin, and teach it well. If we do that, we shall achieve the accidental benefits too. If we fail in that, we lose everything.

Here, no doubt, someone interposes: "Has not Dr. William M. Lamers recently questioned the whole philosophy of teaching Latin, and specifically the very four points which you called accidental benefits of learning Latin?" What have you to say about his arguments?"

I have much to say about them. I regard Dr. Lamers as a personal friend whom I highly esteem. He has done great service to education, Catholic and public. And I perceive and acknowledge with gratitude his present effort to further the cause of Latin, especially Latin literature and culture. But I think that he has raised issues requiring much discussion before acceptance. I am happy that he has raised them, because the discussion will bring out new views. All of us want the full truth to appear with all its facets. And on it we hope eventually to construct a program practical for the present day.

My first comment is made with a chuckle in which I hope Dr. Lamers will join. His stimulating article forcefully reminds me of Stephen Leacock's delightful essay on "Homer and Humbug"—which Mr. Leacock could have written quite as easily and tellingly about "Shakespeare and Humbug," or "Any Classic of Any Language and Humbug," just as Dr. Lamers could apply his arguments with approximately equal force to high school French, or German, or Spanish. In fact, they could be applied to algebra, or geometry, or almost anything else in the high school curriculum, whether academic or vocational. For only a comparatively few actually use in later life even the manual training or dressmaking which they learn in a vocational school.

I have often read Mr. Leacock's essay in an effort to discern whether he is making a serious attack or jokingly trying to stimulate teachers of classics to review their position. I have never felt confident of an opinion either way.

Likewise, I have read and reread Dr. Lamers' articles. Is he making a serious attack

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¹Keefe, Anselm M., O.Praem., "Collegiate Latin Requirements," *The Catholic Educational Review*, Sept., 1935, pp. 398-402.

of whose validity he is sincerely convinced, or merely trying to stimulate the friends of Latin to review their stand by open discussion? I am not yet certain about that either—nor need I be, since I feel obliged only to evaluate the cogency of his arguments.

However, the more I reread his articles the more consoling did I find them. For my conviction kept growing that they do not contain a single solid reason to diminish the place or importance of Latin in the curriculum of a Catholic high school or college. Surely Latin, the language of the Church, is as important for Catholics in a Catholic high school as is geometry, or physics, or French, or many another subject, even if the students are taking "terminal courses" in all these subjects and will not employ them after leaving high school.

Why We Teach Latin

The first of Dr. Lamers' two articles deals with practical problems. In it there is question of finding suitable *means* of solving practical difficulties connected with Latin in our high schools.

The second article, however, deals with the *ends themselves* which are to be set up for the teaching of Latin. It deeply involves one's whole philosophy of life, with its consequent concepts of education and of the function of Latin in education. And it has its roots (probably far more than Dr. Lamers noticed) in the materialistic philosophy so prevalent today.

The matter of prime importance, as I see it, is to clarify our philosophy of the teaching of Latin in Catholic schools first. Thus our philosophy will guide us to set up proper ends first of all; and then and then only we can search for practical means to attain them. To invert this order, that is, to experiment blindly with means before having clear ends, is to bungle through from muddle to confusion to chaos.

In view of this, I propose to discuss only Dr. Lamers' second article, of October. By doing this I hope to make one step toward clarifying our ends for the teaching of Latin in Catholic schools.

On the whole, I am envisaging our Catholic high schools as they are organized at present, that is, as schools which may be called academic or college preparatory, because they take for granted that a considerable number of their students—not discernible in freshman or sophomore year—will desire, *when or after* they are leaving high school, to enter college.

There are, of course, some practical problems and vexing anomalies in our present arrangement. But there are problems and anomalies bigger still in the American public high schools, striving as they are to be simultaneously academic and vocational or terminal schools, and offering an enlarged curriculum which already in 1927 the Carnegie Report called "a rope of sand."³

Even if we Catholics should strive, in the face of the discriminatory legislative trends now threatening in Washington, to obtain the buildings, personnel, and equipment necessary to make our high schools complete copies of the public schools, we still would have to keep alive in our high schools that academic program. For from it alone can we hope to obtain our Catholic representatives in American intellectual and professional life.

The Influence of Secularism

Dr. Lamers' second article is indeed vigorous and stimulating. It suggests in a short space almost all the chief objections which a materialistic and secularistic philosophy has been hurling for 50 years in its efforts to drive Latin out of the public high schools and colleges. Those arguments, whether valid or invalid, have long been making the task of upholding Latin and enrollment in Latin increasingly difficult for the Latin teachers in those public high schools. For there the majority of the administrators, counselors, and teachers themselves have been trained on a materialistic and secularistic philosophy of education.

I sincerely hope, however, that no Catholic administrator or teacher will think that its major contentions apply in Catholic schools before he investigates from what philosophy those contentions have been drawn. Moreover, questions and observations which have come to me as a result of Dr. Lamers' articles have shown the need of recalling some fundamental points of our Catholic philosophy of education.

Much modern materialistic "psychology," which its devotees have glorified into a philosophy of life and of education, regards man as a being purely material. His behavior and reactions are to be studied chiefly in the same way as the reactions of chemicals, plants, and animals, that is, by laboratory methods and extensive statistical studies. For as men have acted, so will they act by the necessity of statistical law. A spiritual soul with free will which might upset the predictions of those statistics is just so much medieval nonsense. No scientist or psychologist of the modern enlightenment takes them seriously today. Man's destiny or function? In this world, he is to get all the stimulations and pleasures he can, and to help his neighbor so that his neighbor will be helpful to him in return. Man's destiny after death is who knows what.

This outlook of the modern psychology issues in a set of pedagogical methods of its own, and eventually in a literature of education more concerned with methods and results measurable by questionnaires or statistics than with content objectively true. This outlook has long been incredibly widespread in the American schools and universities which are not Catholic. As is well known, perhaps the chief center disseminating it has been the Teachers College of Columbia University, the academic home of John Dewey and E. L. Thorndike. Out of this psychology has grown in no small measure the secularistic outlook on life.

Catholic Concept of Man

In strong contrast with this materialistic or secularistic outlook is the Catholic concept of man. The man to be educated is a person possessing (1) a body by which he has powers to grow, sense, react to stimuli; (2) a soul by which he has (a) a power, named the intellect, by which he can recognize, judge, and reason, and (b) a power, named the will, by which he can love, hate, and decide; (3) in that soul, under proper conditions, supernatural life which he can increase in this life by doing good works and receiving the sacraments, and which will enable him in the next life to know God directly, and be happy by knowing, loving, and enjoying Him. Thus man's ultimate destiny is the attained perfection of his nature in the joy of the beatific vision. In other words, it is supernatural beatitude proportioned to the grace he has merited on earth. He earns this next-world happiness here below, by developing or perfecting his whole nature with all its parts and powers, and by aiding his fellow men to perfect themselves and their neighbors in society.

In this life he should carry out this developing of his whole nature or self by giving well-balanced attention to all its parts. He should care for his body, whose powers—they could be called faculties—he can train by exercise like football or tennis. He should develop his power or faculty of intellect by acquiring intellectual virtues; that is, he should exercise his intellect so that it can function more easily and accurately in gaining understanding, science, and wisdom, and he can understand and assimilate more and more content objectively true. He should train his power of will by acquiring moral virtues; that is, by exercising it so that it can function more easily in embracing the good. He should above all increase his supernatural life by performing good acts and receiving the sacraments. He should promote his individual good and the social good in the family, the nation, and the Church.

From this philosophy flows the Catholic outlook on life, the Catholic philosophy of education, and much of the selection of subjects to be studied and the methods to be employed in them. The Catholic philosopher or educationalist knows well that the data supplied by modern experimental psychology are an aid to true Thomistic rational psychology. But they are not a substitute for it, or a complete outlook on life.

Secondary Benefits of Latin

We are now in position to examine the four chief contentions advanced by Dr. Lamers. He first questions the ability of Latin "to develop generalized habits and ideals such as sustained attention, accuracy, orderly procedures, thoroughness, neatness, and perseverance."

This is tantamount to asking "Is there mental discipline?" To treat this subject clearly, we must define our terms and then discuss three separate but related subjects: (1) Is there training of mind? (2) Is there

³Learned, W. S., *The Quality of the Educational Process in the U. S. and in Europe*, N. Y., The Carnegie Foundation for the Advancement of Teaching, Bulletin No. 20, 1927, p. 5.

transfer of training? (3) Can the learning of Latin contribute to training and to its transfer?

Lest the wellsprings of our thought get muddled by materialism or even by secularism, we turn first to our recent Catholic authorities on experimental psychology and education. All of them who have written about these questions give affirmative replies.

"A faculty is a capacity or an ability" or a power of doing something.⁴ Materialists ridicule "faculties" without understanding them. But more amused than dismayed by the ignorant scoffings of the materialists, all Catholic scholars hold faculties, proudly and unabashed. They find their thought neatly expressed in the *Encyclical on Education*: "The subject of Christian education is man whole and entire, soul united to body in unity of nature, with all his faculties natural and supernatural, such as right reason and revelation show him to be."⁵

Training of mind, sometimes called "mental discipline" or "formal discipline," means training a person how to use skillfully his faculties of intellect and will. In the language of Thomistic psychology, it means training him to acquire intellectual virtues; or, in other words, it is the reinforcement by virtue of the natural affinity of a power (the intellect) for its object. It entails "assimilation of ideals, or methods, or both."⁶ A man's native mental power seems to remain fairly constant; but he can be taught how to use more skillfully the power he has. This training can be accomplished by means of any subject which is studied systematically and thoroughly, such as English, French, German, history, Latin, mathematics, philosophy, religion, and many another. To expound at length that Catholic writers hold this is to belabor the obvious.⁷

Transfer of Training

Transfer of training means that a man learns skills in one branch of study and can apply them in another branch of study or walk of life. "Transfer of training" is a modern term for what Thomistic psychology regards as a communication or correlation of virtues. Such transfer was taken for granted in the tradition of educators from Plato⁸ to nearly 1900. Then writers of the materialistic school questioned it. The attack was at its height in the 1920's, and one of its chief protagonists was one of the leading exponents of the modern psychology, E. L. Thorndike of the Teachers College of Columbia University. The hostility of the materialists to transfer of training apparently arose from an outlook somewhat like this: In the case of matter, an identical stimulus begets an identi-

cal response; for example, $H_2 + O$ becomes water. Since man is only matter, in his case too an identical stimulus is required to get an identical response.

The investigations of the materialists did turn up useful information for which we are all grateful. But the major contentions of Thorndike and his school have long since been discredited by experimental psychologists, Catholic and non-Catholic alike; for example, Castiello,⁹ Harmon,¹⁰ W. A. Kelly¹¹ among the Catholics, Judd and Orata¹² among the non-Catholics. Father Castiello¹³ masterfully combines the findings of modern experimental psychology with the wisdom of Aquinas, establishes that there is transfer of training, especially in regard to (1) *methods* and (2) *intellectual, moral, and aesthetic ideals*. Moreover, for decades Catholic psychologists and classicists—for example, Brother Alphonsus in 1924,¹⁴ Castiello in 1934 and in 1936,¹⁵ W. A. Kelly in 1933,¹⁶ Harmon in 1938¹⁷—have pointed out that transfer is not automatic. The teacher must induct his students to apply in other fields the methods and ideals they learn in one.

Can Latin contribute to training of mind and to transfer of training? In company with our Catholic and many non-Catholic psychologists I maintain that it can—as can any subject in which the student is required to master content and methods and ideals, rather than merely to express callow or vapid opinions. The study of Latin, like that of any language, develops a practical virtue, an art, that is, ability to use the language well for the purposes envisaged in learning it. The learner can apply in other fields the methods of study and ideals of mastery he acquired in learning Latin.

Whether Latin gives more training or transfer than German or mathematics or English or something else seems to me unimportant in practice. For any teacher with experience has noticed that because of such factors as native ability or spontaneous interest or the good fortune of having a skillful teacher, one student will gain more mental discipline and transfer of training from mathematics, another from German, another from Latin, another from something else. My chief point here is this. In the case of a reasonably good teacher instructing a fairly intelligent pupil, Latin can contribute much to training of mind and its transfer, though this mental discipline is far from being the chief or only objective of studying Latin.

Transfer of training is still misunderstood or scoffed at by the sheepfold of administra-

tors and teachers in the non-Catholic schools. They blush even at being suspected of holding it. But the scientific work of disproving the major opinions of Thorndike and his followers has been done in the learned world, and in a generation or two the result of that work will be the tenet of the multitudes. In the 25-century tide of educational tradition, the materialistic attack on transfer is only a short-lived ripple which is fast disappearing.

In very recent years a veritable host of non-Catholic thinkers and educators have been abandoning Thorndike and his followers, and taking a position similar to that of the Catholic psychologists. Important examples are the following. The Committee on Prelegal Education, appointed jointly by the Association of American Colleges and the American Bar Association, stated explicitly in its report of January 10, 1945: in prelegal training "the emphasis should be on the *intellectual discipline* which the student derives from courses and by particular teachers." The Committee proceeds to recommend to high school teachers "especially . . . mathematics and Latin."¹⁸ Another example is the Report of the Harvard Committee, *General Education in a Free Society*.¹⁹

In the light of all this, what is the cogency of each of Dr. Lamers' arguments for doubting that Latin contributes "to the development of certain generalized powers," that is, to mental discipline and its transfer?

As his first argument he simply cites an assertion of W. L. Carr. This shows only that Mr. Carr himself has not been convinced by the reported psychological research, and that he thinks the findings inconsistent.

A thinking man naturally asks: Who is Mr. Carr? What are his arguments? What are they worth?

He is a professor of Latin in the Teachers College of Columbia University. Employing the statistical and laboratory procedure characteristic of the psychology so long flourishing there, he has written numerous articles which supply interesting and useful experimental data to a Catholic psychologist or classicist. In the article from which Dr. Lamers quoted,²⁰ are many significant facts which he did not mention. Carr develops his assertion by summaries of 10 reports of a statistical nature. Eight of the ten show that Latin did contribute to greater success in college or some other field. The remaining two did not contradict this, but merely indicated that other branches made similar contributions—on the whole not quite as much as Latin, but sometimes more. What classicist doubts this? The reports were concerned chiefly with whether Latin resulted in more transfer than other subjects, not with the only question important here: whether or not Latin contributes something to training of mind and its

⁴Castiello, J., S.J., *Geistesformung* (Berlin: Dimmlers, 1934).

⁵Harmon, *op. cit.*, 358-364, 410, 429-433.

⁶Kelly, W. A., *Educational Psychology*, 3rd edition, 10th printing (Milwaukee: Bruce, 1947), Chap. 20.

⁷On Judd and Orata, see the bibliography in Chap. 20 of W. A. Kelly, *op. cit.*

⁸"The Psychology of Habit in St. Thomas Aquinas," *Modern Schoolman*, XIV, 1 (Nov., 1936), pp. 8-12.

⁹Brother Alphonsus, F.C.S., "The Present Status of Transfer of Training," *The Catholic Educational Review*, XXII, 1924, pp. 344 and 355.

¹⁰*Geistesformung, Humane Psychology of Education*.

¹¹*Educational Psychology*, 1947, p. 356 ff.

¹²*Op. cit.*

¹³In Vanderbilt, A. T., editor of *Studying Law*, N. Y., Washington Square Publ. Corp., 1946, Chap. x, Prelegal Education, pp. 629, 630.

¹⁴*General Education in a Free Society* (Cambridge, Mass.: Harvard U. Press, 1945). See, e.g., pp. 64, 65, 167, 168.

¹⁵"Latin," in *Encyclopedia of Educational Research* (New York: Macmillan, 1941), pp. 655, 656.

⁴Harmon, F. L., *Principles of Psychology* (Milwaukee: Bruce, 1940), p. 93.

⁵Pius XI, *Encyclical on Education*, America Press Edition.

⁶Castiello, Jaime, S.J., *A Humane Psychology of Education*, (New York: Sheed & Ward, 1936), p. 171.

⁷See, for example, McGucken, W. J., S.J., *The Jesuits and Education* (Milwaukee: Bruce, 1932), p. 163; Kirsch, F. M., O.F.M.Cap., *The Classics, their History and Present Status in Education, A Symposium* (Milwaukee: Bruce, 1928), p. 172 ff; Castiello, *op. cit.*, index, s.v. mind.

⁸Republic, Book 7, 526b.

transfer. I fail to see significant inconsistency in the reports summarized by Carr—save perhaps that common in all early scientific studies where the findings have not yet been fully synthesized. Eight of the ten reports which he summarized were published between 1924 and 1931; two, favorable to transfer, in 1933 and 1937. The studies most significant for Catholics, those of the 1930's, were ignored by Carr. Moreover, practically all the reports he did use were bits of evidence pointing toward the conclusion reached by Orata in 1941, and quoted by Dr. Lamers: "While transfer is a fact, it is not an automatic process that can be taken for granted." But what Orata arrived at in 1941 had already been published by Brother Alphonsus in 1924! And since 1924 it has been the stock in trade of Catholic (and many non-Catholic) educationalists, psychologists, and classicists.

Catholic Authors Taboo

Another significant fact is this. In the long bibliography cited by Carr nothing indicates that he has ever looked inside a Catholic book, much less understood one. That seems to me to be snobbish characteristic of many devotees of the modern psychology. I see no reason why a Catholic should attach much weight to the incomplete opinion of such a person. Nor need we feel dejected at having failed to convince Carr or others of the materialistic environment of the reality of faculties, or of training them, or of transfer of training. To do that would be as hard as to convince them of the truth of Thomistic psychology or of Catholicism itself.

Dr. Lamers' second argument seems to be this. Dr. Frederick E. Bolton deems the Harvard Report on *General Education in a Free Society* "backward looking" because it "is shot through with the old idea of formal discipline as an important objective in education."

Who is Mr. Bolton? Another educational psychologist whose entire academic life has been spent in the strongholds of materialism. He casts the customary jibes at "faculties" without showing that he has understood aright what he is scorning. He admires and quotes John Dewey and E. L. Thorndike, but like Carr he shows no sign in his references that he condescends to look inside a Catholic book.²¹ I fail to see any reason why Catholics should attach more importance to Mr. Bolton's snobbish, shortsighted opinions than they should to W. L. Carr's or E. L. Thorndike's.

For his third argument, Dr. Lamers takes it that "formal discipline may be either a doctrine or a theory of instruction. The doctrine holds that 'the main purpose of education is the development of mental capacity rather than the acquisition of knowledge'" (italics mine).

Perhaps some protagonists of the materialistic school have held that doctrine. But Catholic writers on psychology, education, or the classics have not held so incomplete and

shortsighted an opinion. In their view, formal discipline is by no means the chief purpose of education. But it is one of the many processes which do occur in education, and one not lightly to be thrown out. Education strives to impart not only intellectual and moral virtues, but also content, that is, extensive and true knowledge of reality, which true knowledge makes up a well-reasoned Catholic outlook on life.

Many Objectives

Anyone who has read the more recent Catholic writers on the teaching of Latin, such as Kirsch, McGucken, Castiello, and others, knows that mental discipline is one objective, but only one set down with a host of others deemed more important. Does not Castiello expound at length on "complete cultural contact" with the classics? I much admire his outlook. Moreover, experience which I have had with the graduates from our Catholic high schools, plus my having administered standardized tests with nationwide norms, have convinced me that at present, in the case of those who study Latin 4 years, this "complete cultural contact" is being achieved in our Catholic high schools to a degree sufficient to justify the place of 4 years of Latin in the curriculum of these schools. Assuredly there is room for improvement; but the present achievement is good, and offers excellent prospects for future developments.

Dr. Lamers follows his definition of "formal discipline as a doctrine" by quoting the Dictionary of Education: "mental discipline is a theory seldom accepted by serious students of mental development." Notice the obfuscating change of terminology, called "overlapping." This juxtaposing the two statements leads an unwary reader to think that the second citation about mental discipline refers to the formal discipline of the first; that is, that the second citation states that nowadays capable students seldom accept formal discipline. (The Dictionary of Education takes formal discipline to mean either (1) transfer of training, or (2) the doctrine that the main purpose of education is the development of mental capacity rather than the acquisition of knowledge.) But checking the source²² from which the two citations are taken reveals that the second citation is not at all dealing with either of the two matters termed formal discipline. It is dealing with precisely that mental discipline which it has just defined as "the training of mental 'faculties' such as memory, imagination, and reasoning"—all of which, in typical materialistic fashion, it is throwing out with ignorant scorn.

So the second citation has no bearing on the first. But it does have this implication: these writers, who reject faculties, are capable students of mental development: John Dewey, E. L. Thorndike, and F. E. Bolton; and these, since they admit faculties, are not capable students: Kirsch, Castiello, W. A. Kelly, and the author of the Encyclical on Education! Surely such an argument has no cogency with Catholics.

As another argument, Dr. Lamers quotes a quip of his acquaintance. It suggests that Catholic teachers value Latin merely because it is hard for the students. But no Catholic authorities have held such a view; they value Latin—be it hard or be it easy—for other reasons.

Mere difficulty is not at all what makes education effective. On the other hand, having something difficult in the curriculum is not lightly to be discarded, either. For unless the student is made to exercise himself on something fairly hard in high school, he is little likely to develop his intellectual powers fully. College teachers have experienced what serious, pitiful, and often irreparable loss is incurred by bright students who did not have to work hard in high school.

Getting Our Bearings

Here another strange fact claims attention. In all his own extensive documentation, Dr. Lamers himself has not referred us to one Catholic writer! Nor does his article reflect any of the leading Catholic opinions of the past 25 years on his subject—for example, those found in such outstanding and readily available books as those of Kirsch, McGucken, Castiello, W. A. Kelly, and Harmon. His having overlooked the Catholic writers makes me hope all the more that Dr. Lamers has been trying only to stimulate us to discussion, or to ferret out deficiencies in our present achievements in teaching Latin; and that at heart he does not mean his articles to be a well-rounded plan for Latin in Catholic schools, or an attack in which he sincerely believes.

So I urge, in summary, that Latin can contribute to mental training and its transfer. For its ability to do this is well supported by the Catholic philosophy of education. I urge, too, that the arguments to the contrary advanced by Dr. Lamers have two serious deficiencies. First, they have been drawn from materialism. If anyone doubts this, let him reread Chapter 7 of Father McGucken's *Catholic Way in Education*.²³ Second, they are disproved and antiquated. If anyone doubts this, let him read the scholarly treatment of transfer of training, including the history of opinions about it, in Chapter 20 of W. A. Kelly's *Educational Psychology* (1947).²⁴

²³McGucken, W. J., S.J., *The Catholic Way in Education* (Milwaukee: Bruce, 1934), Chap. 7, "Modern Psychology and Catholic Education."

²⁴Kelly, W. A., *op. cit.*, 10th printing, 1947, pp. 333-365.

(To be concluded)

Printer-Nuns

The Little Sisters of St. Paul imitate the missionary activities of their patron with modern weapons for a modern world. They operate the St. Paul Printing Works in Fribourg, Germany, publishing works in European and eastern languages, Greek, Hebrew, and Gaelic. They are "printers by appointment" to St. Therese of Lisieux, who having seen one of their pamphlets, told a Sister to "keep it safe; you will need that address later."

²¹See, for example, his *Principles of Education* (New York: C. Scribner's Sons, 1910), passim.

²²Dictionary of Education, p. 134.

The CATHOLIC SCHOOL JOURNAL

Editor

EDWARD A. FITZPATRICK, PH.D., LL.D.

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Father Vincent J. Flynn

We heartily congratulate Father Vincent J. Flynn, President of St. Thomas College of St. Paul, Minn., upon his election to the presidency of the American Association of Colleges. This Association with its membership of more than 630 colleges is an effective instrument for the co-operation of all colleges, including Catholic colleges in promoting a higher education consistent with Christian principles. It is the most congenial atmosphere of the general national associations for Catholic colleges to work in.

Father Flynn has by faithful attendance at meetings, active co-operation in the work of the Association and of the Commission on Christian Higher Education, and by a fine spirit of camaraderie won the degree of good will which has been manifested in his election. He has the qualities of personality, scholarship, and leadership to make his year in the presidency fruitful for all higher education in the United States.

The high qualities of Father Flynn for his new responsibility are revealed clearly and unmistakably in a statement which had previously been formulated by the members of his faculty who constitute the St. Thomas Chapter of the American Association of University Professors. They said:

"Whereas, since his inauguration as president of the College of St. Thomas in 1944, Father Flynn has in a laudable manner guided the College in the greatest period of growth in its history; and

"Whereas he has taken great pains to build a capable faculty and administrative staff and has pursued a policy of encouraging their professional growth; and

"Whereas he has sought to create conditions favorable to scholarship for both faculty and student body; and

"Whereas he has recognized the right of his faculty to salaries and working conditions which reflect both the academic preparation demanded by their profession and the inherent dignity of it; and

"Whereas he has provided opportunity for members of the faculty to participate in the forming of College policy in academic and other matters; and

"Whereas he has brought the name of the College to prominence in state and national circles through his participation in the activities of educational associations and through a vigorous policy of promoting good public relations; and

"Whereas the improvement of the physical plant of the College under his administration is manifest; and

"Whereas he has fostered the development of a strong alumni organization;

"Now, therefore, be it Resolved that the College of St. Thomas Chapter of the American Association of University Professors express complete confidence in the administration of President Flynn and assure him of their full support in the furtherance of the academic program which he has thus far so effectively advanced."

To the American Association of Colleges our best wishes for a great year under the leadership of Father Flynn. — E. A. F.

The New York Public Schools and the Magazine *The Nation*—No. 3

It was to be expected that the cry of censorship would be raised regarding the action of the board of superintendents of the New York city schools in eliminating *The Nation* from the list of approved periodicals for New York high schools. It is a vague charge, it apparently indicates something evil, and in a name-calling campaign it proves useful.

It is clear, as the City Superintendent of Schools explains, that, so far as he or the board of superintendents are concerned, *The Nation* may publish anything it pleases. It is not concerned with its editorial policies as such nor its articles. These are the problems of the editor and the publisher only, and public school authorities have nothing to say about them and want nothing to say about them.

But when the question is "what reading materials shall go into a public school" then the Superintendent and the board of superintendents are concerned and deeply concerned about that. In fact, the educational law of the state makes it their public duty to make such decisions in the interest of the community and all the children of every race, and creed, and color in the public schools. It is exactly to the point for the City Superintendent of Schools gently but firmly and unmistakably to remind the edi-

tor of *The Nation* of the relative position. This is his language after noting that *The Nation* may publish what it pleases:

However, the editor of *The Nation* must not permit herself to believe that she will determine what shall be read in the high schools of New York City. It is the board of superintendents that has the legal responsibility and duty to determine what books and magazines are to be used. If this is censorship, then well and good.

That almost sounds like Patrick Henry's "If that be treason, make the most of it." It is good that the New York superintendents are not afraid of a word — that is a mere shibboleth, emptied of all meaning in such a use of it.

More positively it is pointed out that in any school system the responsibility for selecting the reading materials for students must clearly be placed on some individual or some members of a board. This is an inescapable duty. The important thing is that the public know what are the principles or the bases on which such selections are made. Two of the standards used in New York City and violated by *The Nation* are:

Does the book contain any derogatory statements concerning racial or religious groups?

Does the book contain matter which is so interwoven into the text as to give rise to misunderstanding and prejudice?

There is clear public policy. There is responsible educational administration. There is intelligent administrative action guided by principles. There is no censorship of *The Nation* which can go on its own course writing what it will, attacking what it will.

Well may the city superintendents of schools and the board of superintendents say regarding the elimination of *The Nation*:

That action is in accord with the highest traditions of public education in America. Guided by those traditions, the board will continue to see to it that there shall be no criticism of the religious beliefs of any groups in the schools of New York City.

— E. A. F.

Vocation Month

We commend Mother Teresa's dramatization, *It's Up to Us*, as a valuable lesson on vocations.

The boy who aspires to be a good lawyer expresses the truth sometimes forgotten that a man is a debtor to his profession. The girl who wants to write a tribute to Christian mothers deserves an orchid. And Judith, although she feels no call to the religious life, knows very well that her beloved teacher Sister Ursula is one of God's gifts to her.

Boys and girls, even in the elementary school, should learn by practice that they are even now members of the Church Militant. When they understand that all persons have duties to God, to themselves, and to their neighbors, more of them may receive and accept an invitation to "go up higher." — E. W. R.

Boys:

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A Vocation Exhibit at St. Francis de Sales High School, Utica, N. Y., May, 1948.

A Vocation Week Play

It's Up To Us

Mother M. Teresa Hesley, O.S.U.*

Characters

Boys:

John, chairman of Vocation Week Project. Frank, whatever his vocation, he will be thorough.

Arthur, rather quiet about his hopes and aspirations.

Bill, a future pilot "ace."

Lawrence, a lawyer "represents the law."

Reverend Father Walter, "one of many."

Girls:

Judith, beneath a giddy exterior, a real character shows through.

Lucy, precise; practical.

Josephine, definitely a future "homemaker."

Barbara, "professional" to her finger tips.

Sister Mary Ursula, loved and respected.

[Father Walter wears biretta, cassock, and Roman collar, black shoes. Sister Ursula wears habit of whatever order desired. All other students wear ordinary, neat school clothes.]

Setting and Properties

Scene: School Library

Characters should try to act in a natural "classroom atmosphere." Smile and smile often! Don't be afraid to supply your own acting as you think the part demands. Try to forget the audience beyond the stage and imagine the classmates around you your only audience. However, keep your face turned so that your voice will always carry out front.

*Ursuline Convent, Dallas 4, Tex.

Frown, make grimaces, when necessary or suitable, but throughout most of the play smile. School days are happy days. Prove it by your acting!

Stage Properties:

Magazine rack for right rear; bookcase of reference books, left back; library desk with charging tray, etc., center. Crucifix, back center wall. Vocation posters add to an attractive background. Two tables at angles so that all speakers face audience. Whenever student speaks, he should stand. One table for the girls and another for the boys.

The Scene Opens

Curtain opens, students working at desks. Audience should see Judith swinging feet underneath table; she chews gum vigorously, even popping it with finger, reads magazine. John frowns, looks devastatingly toward her, runs his hand through his hair, frowning, thinking deeply, writing and pausing. At length, he throws pencil down exclaiming vociferously,

JOHN: Good grief! Judith! Can't you lay off that gum! [Other students look up suddenly at Judith who has put down her magazine, tossed her head, and kept on chewing.] How in the world can a fellow concentrate with someone chewing like life depended on it!

JUDITH [sighs, standing]: If there's anything worse than having a sensitive conscience, it's having a bunch of schoolmates who won't

let that conscience have a moment's rest. [Walks toward wastepaper basket by library desk. Throws gum into the basket.]

JOHN [gravely]: Look here, folks, seriously! If we're going to get anywhere on this vocation symposium, we've got to have co-operation! And if co-operation isn't pretty quickly forthcoming, I'm resigning the chairmanship.

JUDITH [putting magazine back in rack]: Well, what do you want us to do?

JOHN [rather irritated]: Ideas of course! Give us ideas of any kind. But somebody start something.

ARTHUR [after a moment's thoughtfulness]: Well, why not let each one tell what he wants to be when he grows up.

JOHN [twirling pencil thoughtfully, biting lip. After a pause]: That's not bad, Art; there's only one hitch. I've an idea that perhaps everyone wouldn't want to air all his or her future ambitions. [Another pause of quiet thinking.]

BARBARA [jumping up—hands out flat on table in front of her]: I've got it! Let's each of us take an ideal: someone we admire. Nobody would mind letting the world know whom he admires—some person, some work, or some profession—then each of us can concentrate on some special form of vocation and discuss that one at the symposium.

[Group has shown interest as she talked. Exchange glances.]

JOHN [nodding, then looking at classmates]: Not a bad idea! What d'ye say, class? [Vocal and nodded agreements with one voice, "Bab's idea carries."]

JOHN: O.K. Then what shall we choose? Suggestions open.

FRANK [studious appearing lad]: Let's be a little technical, too, fellows. Don't you think we ought to start off with a paper telling just what vocation means? Voco—vocare:

the Latin word meaning to call—to be called, a *calling*. Yet so many people think that the word only means a desire for the priesthood or the religious life—

BILL [*interrupting suspiciously*]: Now look! That guy's got something in his head right now. Let him be the one to give this "technical" paper. He won't need to use a hundred encyclopedias to get his ideas down. [*Turning to chairman*] John, let him tell us something about just what a vocation is—it might help us to work up these "ideals" [*looking glaringly toward Barbara*] of ours.

JOHN [*nodding assent*]: Floor's yours, Frank.

FRANK [*standing, grinning*]: Well, nearly all of this class heard Father Hopp's vocation talk last year; didn't we? [*Turning to Bill*] Don't you ever remember a word you hear? [*Back to others*] But we are going to be giving our symposium for the whole school—and they didn't hear Father Hopp. I think some of those points worth retelling.

LUCY: Well, for goodness' sakes, tell us!

FRANK [*serious now*]: I can't remember how he told it, but I do remember some of the things he said. That point that struck me most forcibly was about the false notions people have of just what a vocation is. Don't you remember the story about the country preacher and the way he found out his vocation?

[*Heads shake negatively. Frank tells story slowly imitating a drawl.*]

Well, this preacher was telling one of his parishioners one day about the "divine revelation" that had shown him God's designs for him. He had been plowing—the sun was shining—and as he looked up at the clouds, they suddenly began to form three letters: C.T.P. The farmer stopped his plowing and said, "C—T—P!" Now what can the Lord mean by C.T.P! "And then," said the preacher, "I knew that the Lord meant that to be 'Called to preach!' So I started preaching."

[*The children smile and nod at each other as they remember.*]

But the old preacher's companion thought for a minute or two, and then he said, "Brother, you read that sign wrong. That 'C.T.P.' didn't mean 'Called to preach.' It meant 'Continue to plow!'"

[*Group laughs.*]

LUCY: Will the point go over?

FRANK: I'll make it! That talk cleared that idea in my mind: *Voco—vocare* . . . A calling all right. But God doesn't have to write in the skies or shout at you. God gives a liking for a certain work: *there's the call*; or He gives an aptitude for a work; or—[*breaks off suddenly to look around at group*]. How many of you girls think the nuns heard some voice or something before they knew their vocations? Or that they liked to pray all the time when they were girls? [*Exchanged glances.*]

JUDITH: Well, no one could think that. Look at our little Sister Eileen. My mother says she used to love to dance.

BARBARA: Bravo! Let Judy write up the nun vocation paper.

JUDITH [*standing, swinging her head*]: Nothing of the kind! I know definitely what I want to be, and I'll write about it. [*Struts across stage, glamour-like*] Some day I shall be a great movie star!

[*Laughter. As John says following, Judy takes her former seat quietly.*]

JOHN [*seriously*]: The stage! There's a career that has to be touched on. Who will volunteer for it? It will be hard. . . . Don't I remember Father Lord's saying at some summer school of Catholic Action that there was no place for a good Catholic either in Hollywood or on the legitimate stage? [*Blank response.*]

JOHN [*frowning*]: I don't want to misquote Father. —Arthur, you have a serious head; take that assignment—won't you?

ARTHUR: All right. What's the "line-up"?

JOHN: Well, write Father Lord and get his viewpoint. But I'm pretty sure he was definite on that career: the Catholics who have remained good have done it against great odds. We all know that some of them have done it. You remember [*Arthur takes notes, nodding*] that last mission sheet from our Montana missions? You remember that in it Mother Louise wrote about Bing Crosby's brother visiting in their chapel and that she said, "The way he knelt up and his attitude at Mass certainly proved he understood his religion." Yes, there are some exceptions—but—

BILL [*teasing*]: Poor Judy! No movie star, Judy!

[*Judy merely laughs and tosses her head.*]

LUCY: Speaking of Father Lord reminds me of Catholic writers. He surely advocates participation there. And where did I hear that slogan, "A pen in the hand of every Catholic"? Our Catholics are too backward, too timorous! Why don't we have more Catholic writers of Catholic material who are great?

JOHN [*smiling*]: Well, Lucy, perhaps future events cast their shadows! Will you take care of the future writer of the "Great American Catholic Novel"?

LUCY [*smiling back*]: Gladly. I know just where I can get some good material.

[*John makes memorandum. Then looks up and over group. During the foregoing Lawrence has moved to magazine rack and is looking through several. John turns his head around, looking for him, then says*]: Lawrence, you're mighty quiet over there. How about your giving us something on lawyers? Can't you quote your dad or something?

LAWRENCE [*standing*]: Well, I like that profession—and I'm not ashamed to say it's my ambition. Dad likes it and I think he's a good lawyer. He says that since this last war, it hasn't been such a money-making proposition, but that it's a profession at any time that needs a lot of good honest men that aren't anxious to become millionaires. Well, I don't want to be a millionaire. They don't impress me as being so happy! [*Pauses, frowning*] I remember some time back reading a magazine with an article entitled "The Bar-risters Ought to Clean House": it brought out the fact that that house cleaning could be done only by honest men who are in the pro-

fession to help keep the law and not help protect law breakers. The article gave instances to show that the profession was cleaning house! . . . Well, it seems it's a big field open for us. Anyway, I'll be glad to work out a paper on the subject, John. [*Sits.*]

JOHN: Thanks a lot, Larry. I know your dad can give you some good pointers. [*Writes on paper.*] Glad we have that field covered now.

JOSEPHINE [*Quiet little girl. Raises hand.*]

JOHN: Yes, Jo.

JOSEPHINE: John, let me write on the vocation of motherhood, please. I have no mother, but I would love to put on paper what I have noticed in other girls' homes and what I write could be a tribute to my own mother had she lived. Oh, I have watched and I know: theirs is a life of sacrifice, of continual giving in their own likes and preferences to their husband and children; theirs is the duty of forming their children and seeing that they grow up as they should. I know I might sound like an old woman, but *American womanhood is failing!* Not all the homes I know have mothers like those I have met in the homes of my friends. I cannot help but envy these latter. —But what of all the American apartment houses where children are forbidden? Can they call that home? . . . My Daddy has tried to be both a mother and dad to me. Please don't believe me ungrateful to him. He has been wonderful! But—it is the woman who can make a home. . . . Some day I'm going to make Dad a home, but right now I'd like to write about one. May I? [*Smiles at John.*]

JOHN: May you? Say, Josephine, if you can "speak" off something like that without any preparation, what will it be like when you've thought about it?

JOSEPHINE: Well, you see, I have thought about it! I think about it lots—for the very reason that I don't have a mother. You folks with them take them for granted and forget sometimes just what they do mean to you!

JOHN [*writing*]: Well, this thing is beginning to look interesting. . . . And now to the opposite extreme: the career woman.

BARBARA [*raises hand*]: May I try?

[*John nods.*]

BARBARA: But for goodness' sakes put me on before Jo, because after she gives her paper, I would be left flat as a pancake! What shall I take? All the careers? Nursing, of course, at the top: there's a field I can build on safely. Surely that's the woman's sphere. Private secretaries, teachers—there's an influence next to the mother's . . . clerks . . . After all, there are some girls who have to work and support widowed mothers, and like that, and we do have to have nurses always. . . . I know my paper doesn't have the ideal of Josephine's, but can't a girl work at some career until she gets ready to be married?

JOHN: And so now, try a male job. Aviation?

BILL [*jumping up*]: Let me try it.

JOHN [*laughing*]: Sold! Bring in all the armed forces, too, will you, Bill? But try to keep to aviation from a commercial viewpoint.

There's a field so big, Bill, you can go to! We won't even give you any tips, but try not to make it too long. However, bring in the mechanics—

FRANK: Don't you think that deserves a paper of its own? After all, there will be more of us as mechanics on planes than pilots! Then, too, you need to bring in radio technicians, electricians—why here is the field, one of which will be what most of us will be following.

JOHN: That's right, Frank. But who will write about it?

FRANK: Why not enlist Joe Sanders for it? He's been absent this week, but you know how he's always tinkering on anything that has a wheel or a wire to it.

JOHN: Good! All right [writing] down goes Joe Sanders for the mechanics, electricians, et cetera.

LUCY: The doctor. How about him?

JOHN: Most important one yet.

ARTHUR [laughing]: O.K. John, if that's the way you feel, it's up to you to write up the M.D. Didn't our Socrates expound to us about a vocation being something to which we are attracted? And as you were telling Bill, just work in the dentist too.

JOHN [looking around]: Shall I take that paper?

GROUP: Sure.

BILL: It'll probably be the best paper among us.

JOHN [gasping—standing]: Frank Wilson! What have you done to us? You started off this discussion saying most people considered a vocation a "call to the religious life." Do you folks realize we have skipped that phase entirely!

JUDITH: Well, that phase won't be hard to cover, because Barbara said all we had to do was write about some ideal of ours. And who in this room wouldn't start writing right off about Sister Ursula?

LUCY: Let Judy write about the nun. Behold, Judy is going to be our nun!

JUDITH [furious, pushing back her chair and standing]: I am not, either! I wouldn't be a nun for anything in this world!

[Enter Sister Ursula, smiling.]

SISTER URSULA: Goodness! What in the world is happening!

JUDITH [smiling embarrassedly]: I was making a statement.

S. URSULA [head back, tilted a little as she laughs, raises her eyebrows, nods head]: So I noticed. . . . Well, what's so awful about being a nun?

JUDITH: There isn't anything awful. It's really wonderful! [Glances around at companions who instantly stop laughing and assume more serious countenances.] But you have to give up so much, Sister. You have to leave your family, you work hard, you give up pretty clothes—

BARBARA [interrupting]: Oh, but I think nuns' clothes are more attractive sometimes than other clothes. I think you look positively "tailored," Sister.

S. URSULA: Now wait, boys and girls. Sit down. [Students resume seats. Sister Ursula

stands in center between two tables.] Then let's be honest. First of all, a nun's clothes aren't intended to be attractive as such. Neat, yes, but not with an effort to attract attention. But did you ever notice you never get tired of seeing them? They never go "out of style." Next thing to remember is, that every nun's habit is symbolic. Each order or congregation has real reasons for its particular way of dressing—and none of those reasons is vanity! Point 2 in argument: We give up our families. Yes, that's a real sacrifice, but when God loves as He does and when He wants you, what else can one do? Besides when you have Him, things immediately begin to get easier. And, after all, many young girls marry and leave their families, too; don't they? [Answering nods.] Then, too, we still see our people on their visits to us . . . and write them. . . . If you have a foreign mission vocation, though, that's another point! But God chooses only his greatest souls for that.

JUDITH: Oh, Mother, I want to write the paper all right because there's a nun I want to portray in it. But if I need any help, may I come to you?

S. URSULA [sympathetically]: Most certainly! That holds for anything any time. After all, that's what a librarian is for.

JOHN: Well, Sister, that leaves us at the priesthood.

[Priest enters.]

FRANK: And Father Walter! [All rise.]

FATHER W.: Well, well! What's the after school hours doing?

JOHN: Oh, Father, you're just in time to help us out on a vocation project. We're down [group should have worked around priest yet

leaving him central view of audience] to holy orders.

FATHER W. [pushing biretta to back of his head]: Now, you wouldn't be after having me tell you my life's history; would you?

JOHN: No, Father, but something—anything—

FATHER W.: Serious?

ALL: Yes!

S. URSULA: Father, won't you sit down?

FATHER W.: No, thank you, Sister. The rest of you sit. I'll see if we can get some ideas for these youngsters. [Sister Ursula walks to the library desk and sits behind that. Children sit around looking at priest in center. Children should be attentive and motionless as priest talks.]

FATHER W.: Well, the priesthood is a vocation that rather excels description. [Silently holds hands out in front of him, palms up, then turns them over: palms down, gazing at them as he does so. Drops hands and clasps them behind his back.] At ordination an ordinary young man is raised to a mighty great dignity with tremendous powers! Had you ever thought of them? His hands then carry the power of blessing, his lips form the words of absolution that remove little sins or great sins . . . "Whose sins you shall forgive, they are forgiven them—whose sins you shall retain, they are retained!" Christ left us His Church with seven sacraments which form fountains of grace. Yet just an ordinary priest administers nearly all of them—he doesn't have to be a great preacher, a great saint, a bishop, or a monsignor. Without any of these latter dignities, the priest exercises his tremendous powers!

And then we come to holy Mass. The priest mounts the altar steps and in about 15 minutes the solemn words, "Hoc est enim Corpus Meum" are heard—and Almighty God is in the priest's hands!—You should pray for priests, boys and girls; they have tremendous powers and tremendous responsibilities. And remember: often the grace of a big conversion is due to some children's prayers behind the priest . . . or the prayers of some holy nuns cloistered away from the eyes of the world, but whose voices rise in steady pleading for blessings on all of us.

[. . . Pauses—Looks around.] Well, have I helped you any?

JOHN [standing]: Oh, lots, Father! Thank you! We might be back for more though! And now, Father, give us your blessing, please.

[Group kneels, heads bow.]

FATHER WALTER [left hand on chest, right hand raised in blessing over group]: "Benedictio Dei omnipotentis Patris, et Filii, et Spiritus Sancti, descendat super vos, et maneat semper. Amen."

ALL [rise, laughing, smiling]: Thank you, Father.

[Father Walter turns aside to speak with Sister Ursula.]

JOHN: O.K., group! Now it's up to us! We meet Friday evening again and let's see what we can do with these "futures" of ours!

[Students talking, laughing with each other, moving in dismissal as curtain closes.]

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Craft Activities in Catholic Schools

Karl F. Ufer*

(Concluded from the January issue)

Advanced Art Metal Course

In this course students should design projects of their own choice under the guidance of the instructor. Since more costly equipment has to be added to the school shop, only a limited number of especially talented students ought to attempt this work.

Choice of Projects:

Bowls with etched or chased ornaments; vases; chalices; lantern; Stations of the Cross (chased in bronze); baptism font; ceiling fixture; Items listed in the elementary courses, with repoussé chased, etched, or engraved decorative motives.

Additional Tools and Supplies:

Soldering equipment, etching equipment, engraving tools and supplies, anvil heads and hammers for high raising.

Additional Vocational Operations:

Soldering, etching, engraving, copper and silver smithing.

Elementary Jewelry Course

This course is especially popular with girls and boys but requires more expensive equipment and material than art metal and wrought ironwork. Many forming and bending devices can be made by the students, however, thus saving considerable expense.

Choice of Projects:

Band bracelet of simple pierced and embossed design; monograms, initials of school or club, pierced and embossed; tie clip; belt buckle; watch fob; pendants; wire rings, knot design; crosses.

Tools and Supplies for 12 Students:

- 3 — chasing hammers
- 2 — buckskin fiber mallets, 1 1/4 in. diameter
- 3 — jeweler's saw frames with blades
- 6 — V blocks for saw piercing and filing (made by students from wood)
- 2 — 6-in. half round files — second cut
- 3 — half round needle files
- 6 — C clamps
- 3 — ring clamps (for holding small objects when piercing or filing)
- 6 — hardwood blocks (about 4 by 4 by 4 inches)
- 2 — iron bench blocks
- 1 — chain nose plier
- 1 — piece nickel silver 12 by 12-in., No. 20 Brown & Sharpe gauge
- 1 — roll No. 2/0 steel wool
- 2 — sheets No. 2/0 emery cloth

Vocational Operations:

Drawing of projects; saw piercing and cutting; filing; handling of hammers, mallets, and

pliers; decorative embossing; forming and bending of sheet metal.

Intermediate Jewelry Course

This course required only a few additional tools and will prove very popular with the students.

Choice of Projects:

Brooches or pins; earrings; link bracelets; chain with pendant; cuff links; tie clip with engraved initials; dress clips with chased design; ring with chased initials.

Additional Tools and Supplies:

- 1 — set of 6 chasing tools (additional tools may be made by students from 1/4 in. square iron rods)
- 1 — blowpipe
- 2 — lead blocks
- 2 — engraving tools
- 1 — set of needle files
- 1 — hand drill with twist drills 1/16 in. to 3/16 in. Materials to be selected by instructor.

Additional Vocational Operations:

Chasing and engraving; soldering; drilling.

Advanced Jewelry Course

Students showing special talents may progress to advanced projects and attempt stone setting, intricate wire filigree work, and repoussé chasing of their own design.

Choice of Projects:

Set of jewelry (ring, bracelet, brooch) with semiprecious stones; projects listed before, but with more intricate ornament-chased, engraved, or etched.

Additional Tools:

- 1 — set etching equipment
- 1 — set wire drawing equipment
- 1 — set, stone setting tools
- 1 — oval bezel mandrel
- 1 — ring mandrel

Vocational Operations:

Repoussé chasing; wire drawing; stone setting.

Elementary Wrought Iron Course

A great variety of projects can be made from iron rods and sheets, while materials and equipment are more economical than for any other craft.

Choice of Projects:

Candlestick; flowerpot holder; console bracket; tie rack; shoe rack; stationery holder; book ends; paper knife.

Tools and Supplies for 12 Students:

- 4 — ball-peen hammers, 8 oz.
- 2 — cross-peen hammers
- 3 — iron bench plates
- 1 — bench vise

- 1 — hack-saw frame with blades
- 1 — hand drill with twist drills 1/16 in. to 1/4 in.
- 1 — bench anvil
- 1 — tin snip
- 2 — 8-in. flat files — coarse cut
- 2 — 8-in. half round files — second cut
- 1 — scriber
- 1 — center punch
- 2 — 3/8-in. cold chisels
- Flat iron 3/8 by 3/32 in. by 1/4 by 1/16 in.
- Square iron 1/4 in. diameter
- Sheet iron 22 gauge
- No. 0 emery cloth

Vocational Operations:

Sketching and detailing of project; hammering and forming of rods and sheets; cold forging; cutting with chisel, shears, and hack saw; drilling; riveting.

Intermediate Wrought Iron Course

This course requires no additional tools, but many devices and jigs for bending, forming and riveting may be made by the students and added to the shop equipment. Vocational operations are the same as in the elementary wrought iron course, with additional skill taught in each subject.

Choice of Projects:

Magazine rack; flower stand; table lamp; hardware (door handle, escutcheon, bell push, door latch, bolt, hinges, etc.); lawn ornaments; house numbers; candelabra; pipe rack; drapery rods, brackets, and tie backs; foot scrapers.

Advanced Course in Wrought Iron

As in the courses covering advanced projects in art metal and jewelry, only very talented students should attempt the projects listed below. All joints have to be designed for riveting or soldering, as hot forging and welding equipment is impractical for school shops.

Choice of Projects:

Lantern with bracket; ceiling fixture; floor lamp; weather vane; smoke stand; fire screen; poor box with stand; holy water stand; votive light stand; grill work.

Additional Equipment:

- 1 — anvil
- 1 — 16-oz. blacksmith hammer
- 2 — 10-in. flat files — coarse cut
- 1 — 10-in. round file — coarse cut
- 1 — 2-in. mallet
- 1 — large bench vise
- 2 — 1/2-in. cold chisels
- Soldering equipment
- Verdew green paint and brush
- Flat black lacquer and brush

Additional Operations:

Advanced designing and detailing; advanced cold forging; assembling of parts; soldering.

*36-26 One Hundred Seventy-Second St., Flushing, N. Y.

Practical Aids for the Teacher

Entertainment Features in Teaching French

Sister M. Leona, I.H.M., M.A.*

The subject of this paper is timely for many reasons. Most of us will agree that pupils are far more eager to be entertained than to be taught; but, unfortunately, teachers still have the age-old obligation to instill knowledge. Entertainment is needed in the classroom as an aid to motivation. The teacher who refuses to recognize that truth soon will see the number of pupils electing to study French diminishing.

World War II has given a new impetus to the study of French, and some boys and girls are eager to try it, simply because their older brothers have boasted how they were helped by their knowledge of French, or hindered by the lack of it. Such enthusiasm, however, will be short-lived unless we can keep our French classes interesting as well as instructive. It might be well to pause here to explain what is meant by entertainment features in the teaching of French. In preparing this paper, I have taken the broadest possible interpretation of the term, and have applied it to audio-visual aids of all kinds that will help our students to acquire a better knowledge of French by attracting and holding their interest during the learning process. Laura B. Johnson, of Wisconsin High School, Madison, Wis., says in the *Modern Language Journal* of November, 1946: "It is no longer permissible to base a foreign language study exclusively on textbook material. It is as essential in language as in science to have access to a laboratory. Instead of gas jets and test tubes, our linguistic equipment will include a piano, a phonograph, a radio, a recording machine, a screen with projector for films, film strips, and slides, maps, wall charts, bulletin boards, flags, games, illustrated books, magazines, newspapers, pamphlets, costumes, products of foreign countries, etc." That sounds like a rather formidable list, many items of which would perhaps be beyond our reach, but you will be amazed, as I was, to find how much material is available free, or at a very small cost.

Basic Tools

We must avoid the thought that entertainment features are a sugar coating for a pill; they are, rather, basic tools for facilitating the learning of many aspects of the language.

The teaching of French has three aims: first to teach the language itself; second, to give as much information as possible about the civilization that produced that language;

and third, to develop constructive attitudes of international understanding and good will. Most of us are so concerned with the first aim that we omit the other two, or barely touch on them. The use of entertainment features, many of which are based on French history, art, literature, national customs, etc., helps us to achieve the second and third aims even as we use them with the first in mind.

By teaching the language, we mean teaching our students to understand, speak, read, and write that language; therefore, we shall be faced with such difficulties as pronunciation, vocabulary, comprehension, and grammar. I almost hesitate to say the word *grammar*, because the modern trend is so definitely veering away from the teaching of grammar as such. Yet, the fact remains—it has to be taught, examinations include it, and pupils, in spite of much reading and oral work, are still making glaring errors.

French Recordings

For improvement in pronunciation, you will find French recordings a great help, especially those lesson records supplied by the Linguaphone Institute of America, Rockefeller Center, New York City. Since they were prepared for learners, they use simple words and phrases, slowly and distinctly uttered. Their great drawback, of course, is their cost, as they are rather expensive. Small records of "*Blanche Neige*" and other fairy tales can be obtained at a low cost from the St. Cyr Music Shop, rue St. Joseph, in Quebec. These are very enjoyable, and since most students are already familiar with the stories they tell, they will find these records not too difficult to follow. The ear training given through records and through radio programs is invaluable, as pupils are hearing not only correct pronunciation, but also correct intonation and diction. French programs on the radio are rather hard to get, especially during school hours, but, according to the American Association of Teachers of French, most state universities broadcast lessons in modern languages, and you can ascertain when and where to hear them by writing to state universities. Canadian broadcasts in the evening are not too difficult to dial, and listening to them can be made an assignment for homework. You can check on your pupils by listening yourself, and while you may have difficulty understanding everything, you will be able to follow the general trend of the program. Your pupils, like mine, probably will complain that they can't understand a word—the speakers talk too fast, etc. Tell them to persevere, and it is amazing how their

comprehension will improve, as will your own if you persevere.

French Songs

If radios and recording machines are inaccessible to you, you can still help improve pronunciation by using songs. Correct pronunciation is much more easily attained in singing than in speaking, and boys and girls love to sing. Laval University publishes *Gai Lon La*, a book of folk songs specially selected for stressing vowel and consonant sounds. An index in the back of the book indicates which vowel is stressed in each song. The songs are catchy, easily memorized, and are good entertainment for French clubs, on bus trips, etc. The songs are accompanied by the music for sight singing. There are various methods that you can use to teach them—have someone play a line at a time on the piano, or have your students read the notes from the board. Be careful that in their eagerness to sing, pupils do not mispronounce; stress correct pronunciation from the very beginning of a song. D. C. Heath also publishes a very fine collection of songs, *Chants de France*, with piano accompaniment, explanatory notes, and vocabulary.

Occasionally, to reward a particularly good recitation lesson, or to liven up a particularly dull one, I teach a French version of a more or less modern song. High school students enjoy that very much. I have brought with me copies of such World War I favorites as *Over There*, *Keep the Home Fires Burning*, and *My Buddy*, as well as the ever popular *White Christmas*. The war group I usually teach for an Armistice Day program, and use again for Memorial Day. *White Christmas*, of course, can be taught with the Christmas hymns whose French version is given in the 1937 French Syllabus, and in most modern French textbooks.

Bé-quatre

There is a wealth of material available for vocabulary building. Simple games are easily learned and played, many of them without any expense at all—always an attractive feature to Sisters! Bingo is as popular in Quebec as in Philadelphia, and it was while lying in bed listening to, "*Bé-quatre*" from a near-by church carnival that I first thought of using it to drill numbers. Have one pupil—preferably a good one, to begin—call the numbers, using ordinary Bingo game materials, but calling the letters and numbers in French. The game is won in the ordinary way, but the winner calls back his number series in French. I found this game excellent for teaching *treize*, *quatorze*, *quinze*, *seize*, and other numbers that seem to give the most trouble. A game played in the same manner is *Alles-Op*, published by the Gessler Publishing Company. The pupils receive cards as in Bingo, and the teacher reads out, for example, "*Le plus grand animal*." The pupil will then cover on his card the block picturing an elephant, with its French name, *éléphant*, beneath. Since the

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One of several posters displayed during Vocation Week, 1948, at SS. Cyril and Methodius School, Hartford, Conn. The Felician Sisters are in charge of the school.

items in the various blocks range from common animals to historical events and famous artists; this game is excellent in more ways than one.

Heath publishes a small book, *Some Games for French Clubs*, by John Hess. It costs only 20 cents, and contains 17 games easy to play, explained in very simple French for the convenience of French clubs. Apropos of French clubs, I should like to digress a few moments here to mention a book, also published by Heath, *Le Cercle Français*, which contains all the information and terms necessary for forming and conducting a French club according to Parliamentary procedure, together with suggested topics for conversation, games, French anniversaries, anecdotes, etc. Dr. Minnie Miller, of Kansas State Teachers College, Emporia, Kans., will send you a very fine outline for a French club, 18 games explained in English, and a mimeographed sheet of selected parliamentary expressions. There is no charge for this outline, the only requirement being a long self-addressed stamped envelope.

Other Games

Revenons à nos moutons! An excellent game for vocabulary building is "*Le Panier aux Fruits*." Each member of a group is given the name of a fruit. The leader names two fruits, and the pupils bearing those names exchange places while the leader tries to secure the seat of one of them. After a few exchanges have been made, the leader may say, "*Panier aux fruits!*" and everyone must

seek a new seat. The person left without a place becomes the new leader. In a classroom, it is more practical to play this game with two rows at a time, as our classes are usually too large to find enough fruit names to go around. Also, there is less disorder in the changing of places when those changing are just moving across the aisle, or within the same aisle. This same game can be used, substituting vegetables, meats, articles of clothing, parts of the body, etc., for the fruits, changing, of course, "*Panier aux fruits*" to an expression suitable to the articles you substitute.

Those who use M. de Sauzé's *Cours Pratique pour Commencants* are familiar with the game, "*Qu'est-ce que c'est?*" This game can be used early in the year with a French I class, and pupils thoroughly enjoy it. One pupil leaves the room, and those remaining choose an object in the room. The pupil returns and tries to guess the object by asking appropriate questions in French. He may ask, for example, "Is it behind me?" The pupil interrogated must answer in a complete sentence, "No, it is not behind you." The one who is "it" then continues asking questions until a final clue leads him to the correct answer. The pupil giving the final clue then leaves the room, and the game continues in that way.

I have used a variation of this game for drill in tenses, names of the seasons, months, days, etc. I divide the room in two teams, and name a leader for each. A coin is tossed to see which leader leaves the room. While the leader is out of the room, the other pupils choose

an outstanding event in the school year. If I want to drill the past tenses, I suggest a past event; if the future tense, a future event. The pupil returns, and asks, "*Est-ce un événement passé ou un événement futur?*" He usually asks the first question of a member of his own team, then alternates with the other questions. The next questions usually bring in expressions like last week, next week, a month ago, names of the months of the year, days of the week, etc. A scorekeeper at the board keeps strict account of all mistakes in the verbs. If the questioner himself makes a mistake, anyone may correct it. If one of his own team makes the correction, that side gains one point; if a member of the opposing team corrects the error, it counts two. The same scoring applies to mistakes made by those answering. If two hands go up together, the team whose leader is questioning has first chance to "save face." If nobody notices the error but the teacher, or nobody but the teacher can make the correction, the team whose member makes the error gets a minus five. Winning score is 25, but don't be surprised if the first few times you play this game, both teams are in the hole when the bell rings! Prize for the winning team is usually no written homework for that night.

A White Map?

In connection with vocabulary building, there is a very interesting article in the *Modern Language Journal* of March, 1944, entitled, *It's "de rigueur" in the French Class*. This article has to do with French expressions that occur in everyday reading in English. Most of these expressions have idiomatic meanings that are somewhat removed from the literal meaning of the words that compose them. To be given *carte blanche*, for example, doesn't mean to be given a white map! Wilfred Allard, author of this article, says: "It should never be assumed by a teacher of French that his students understand these expressions even though they may know how to translate the component parts of the expressions . . . It would seem obvious that the teaching of these familiar French expressions must not be neglected or left to chance, but rather be done actively and deliberately."¹ Mr. Allard has compiled a list of "*Savez-vous?*" which I requested, but the Milne School, the address given in the *Modern Language Journal*, wrote that he is no longer with them, and gave no forwarding address.

You will find amusing, I think, a list of animal personalities as the French apply them. A frog in your American throat becomes a cat in a French one, while the mild-mannered cow becomes in French a holy terror! This list could be introduced in the course of a lesson that stresses names of animals, like the lesson on the circus in the de Sauzé text.

Newspapers

For comprehension in silent reading, and

¹Wilfred P. Allard, "It's 'de rigueur' in the French Class," *Modern Language Journal*, Mar. 1944, p. 258.

fluency in oral reading there is nothing better, to my mind, than a French newspaper, and in the line of French newspapers for high school students, there is none better than *La Croisade*, published by Seton Hall College, Newark, N. J. I'm sure many of you are familiar with this little paper, which costs only seventy cents a year, is thoroughly Catholic, and contains interesting articles on sports, science, styles, book and movie reviews, as well as a religious article suitable for the month and a prayer to be memorized. All our students in French II subscribe and look forward each month to the new edition.

We usually read the prayer in concert, then I assign it to be memorized. Each pupil then reads about a paragraph, and at the end of the article, I ask in French a few simple questions based on the content. These questions I usually prepare before I give out the papers. Occasionally I have the pupils prepare questions, perhaps two on the sports column, two on the religious column, and three on the story. I restrict the questions to two or three articles because otherwise the students would have to become thoroughly familiar with the whole paper in order to answer the questions of other pupils. I think this would be too difficult an assignment, and poor students would be so discouraged that they wouldn't prepare anything at all. The pupil I call asks his question of another pupil, and if the one asked cannot answer, the questioner must answer himself. Articles not prepared at home, I take for sight reading in class. In each edition of the paper, there are also jokes, a crossword puzzle, an additional puzzle of some sort, all of which are great attractions. Some of the better students have enjoyed making up crossword puzzles of their own for their classmates to work out.

Entertaining features in French would not be complete without mentioning dances and dramatics. As far as dances are concerned, there is an excellent book of simple dances with detailed directions published by Madame Jeannine Dawson, 350 Cabrini Boulevard, New York 33, N. Y., but I do not feel qualified to say much about them because I have never tried them with a class. For a French club program, I think they would be very worth while, but I never seem to find the time to teach them!

Saynètes Comiques and *Scénettes Dramatiques* are two very fine collections of short skits or plays suitable for high school students. They are amusing and easily memorized, and make an excellent contribution to the French Club program. These collections cost one dollar for four copies (you cannot buy fewer than four) at the Gessler Publishing Company. One of the most valuable features of a play is the training in expression that it gives. It is so difficult to impress on pupils what is meant by "reading with expression" in French. Participation in plays, no matter how short the play, seems to drive home the fact that what they are saying and reading really does make sense, if they say the words and sentences with the proper inflection.

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Democracy in the High School

Sister Christine Francis, S.S.J.*

Catholic schools have a great responsibility to make education for a democracy an integral part of their program. This will not entail any additions to an already overcrowded curriculum, but simply the laying of fresh emphasis on basic principles, and a much more vivid application of them in religion and social studies courses. The high school teacher must never forget that all things with which the student comes in contact—faculty, fellow students, books, recreation, and religion—serve to contribute something to his complete development; and that the will of the student is guided to action by the truth apprehended. Therefore, he must first learn the implications of democracy and then the means to preserve it.

What Is Democracy?

Democracy consists mainly in the habits of thinking whereby people are free and have the power to choose a government which is "of the people, by the people, for the people." Since this freedom is rooted in justice, if the persons who make up a society are not just, the government will not be just. Students today look upon the word *politician* as a term of opprobrium instead of honor, because the men in office are often not worthy of their position. Yet these men have been selected by popular vote through the ignorance of the people. A duty of the school is to dispel this ignorance and to arouse an active interest in the processes and problems of a democratic government. Our students should learn to form and *express* sound convictions; for an articulate citizenry is absolutely essential to a healthy, vigorous democracy. The voter must be able to size up a candidate and list the qualifications necessary for his office; and also the standards they expect him to meet while in power. Formation of school clubs and election of home-room officers will give high school students the opportunity to practice these fundamental virtues of citizenship. There should be frequent meetings and periodic

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elections to allow the students to voice their reactions to the administration they themselves have elected. Meetings, however, should be conducted in an orderly fashion and only after adequate preparation. In the home room, even freshmen can be trained in habits of prudence and art by being allowed to elect their own officers, to draw up rules to be observed by members of the home room and penalties for offenders. Committees may be chosen to draw up regulations to preserve "the tranquility of order," regulations concerning punctuality, neatness, adherence to specific school rules, etc. Offenders may be their own accusers, and automatically get themselves reinstated in the good graces of their fellow students by carrying out the prescribed penalties. In small groups such as a home room, the students easily may learn that everybody is important, everybody belongs, and everybody has a chance to lead. The students must not only be convinced of this basic principle of democracy, but they must acquire the courage of their convictions and thus be prepared socially, morally, and spiritually for Christian citizenship in an adult society. Meanwhile, all will be guided and directed by the unobtrusive vigilance of the zealous teacher, for we, the teachers, shape the attitude of our students for good or for ill.

Practicing Citizenship

To preserve a democracy, reverence and obedience must be in the very marrow of citizens. Responsibility is placed squarely on the shoulders of the individual; he must have the power within him to carry the burden of that responsibility or democracy will not survive. This power flows from the virtues of reverence and obedience—reverence for authority because authority is derived from God; and reverence for each other because man is made to the image and likeness of his Creator and is a dwelling place of God. Obedience (not a servile obedience, but one of liberty under law because man realizes his relationship to God) and laws are necessary

for peace and order. Actual day by day practice of obedience to law in the classroom will bring about the practice of order and the observance law in life.

Leisure Not Idleness

Finally, students should be trained to realize that leisure is not idleness, but rather it is doing something creative to meet a cultural need. Juvenile delinquency, then, would take no root; for lawlessness is the result of idleness. Let students develop the virtues of justice and charity by studying the interde-

pendence of their own school society. Corporate living should be instilled as a *summum bonum* of every high school student; it must be placed above mere personal success. The Catholic religious teacher has the means *par excellence* for such teaching by encouraging active participation in the liturgy, especially the holy Sacrifice of the Mass, by use of the missal in the dialogue Mass, and congregational singing at high Mass and other religious services. Catholic youth must learn to be more than ordinary Christians; teach them to be Christ bearers "in deed and in truth."

lesson of no victory without labor. S.O.S. *Radio Patrol* by William Heyliger teaches responsibility. *Two Logs Crossing* by Walter Edmonds is a simple, adventure story in which John learns, the hard way, that life is made up of decency, courage, and self-respect. *Way Down Cellar* by Phil Stong is a laughable, likable story, very exciting and funny when Beans and Tuby find a secret tunnel. *Lassie Come Home* by Eric Knight brings out the faithfulness and devotion of a dog to courageous people. *The Heart of a Dog* was written by Albert Terhune who knows dogs better than anyone else and he gives his readers a great love and understanding of them. *Tom Whipple* by Walter Edmonds is humorous and character building. There is no substitute for a good book judiciously chosen.

Fairy tales! Children love these imaginative tales — improbabilities never disturb them, for they live, up to a certain age, in an adventurous world of their own. The child's imagination is enriched by such tales as: *Grimm's Fairy Tales*, *Fairy Tales Every Child Should Know* by Hamilton Mabie, Hans Anderson's *Fairy Tales*, and *The Castle in the Silver Woods* by Ruth Owen.

Poetry! This develops the child's imagination and makes the child think. There are some poems that have made a place for themselves as real children's literature. The teacher can select and read these to the children and thus lead them to really love poetry. *A Child on His Knees* by Mary Dixon Thayer, *Silver Pennies* and *More Silver Pennies* by Blanche Jennings Thompson and *A Child's Dreams and Other Poems* by Sister M. Immaculata, all contain many beautiful selections.

Thus we find that books are the birthright of every child and they start boys and girls thinking for themselves and lay foundations for continual love of good literature.

It is true that children read what they have been taught to read. As a child reads, so will he think and act. With the teacher's guidance the child is on the right road to all that is fine and noble.

For the Middle Grades

Introductions to Literature

Sister Agnes Mary, S.S.J.*

Children enjoy stories, old as well as new. As they progress from one grade to another, they discover that there are books that will satisfy their every want. If we are to give our children a real appreciation of all that is good in these books, if we are to make them aware of true values and of their own obligations to respond appropriately, then it is our responsibility to direct their reading so that they will of their own accord read the best.

Our first duty is to train their minds and hearts through their ears — read to them. Let them hear the best in literature according to their grade level. Even though they can read for themselves, they should become acquainted with interesting stories as yet too difficult for their own reading. Normal children's appreciation of literature runs from one to three years ahead of their own reading skill so that one can pick out the best for the group level and beyond it. A clear, restful, well-modulated voice has much to do with the children's first acceptance of literature and for the holding of their interest. At first the teacher notes attention rather than enjoyment. Once the teacher has captured the child, she can then lead him on to his own paths of reading.

What are the types we should give the child? Stories of saints! *Princess Poverty* by Sara Maynard gives the child a better understanding of the poverty Jesus preached while on earth as well as a great love for St. Francis and St. Clare. Then in reading *Lad of Lima* by Mary Windeatt the child is convinced that we are all God's children. Other books that contribute to the cultural and spiritual life of the child are: *Keeper of the Gate* by Sister Margaret Patrice, *Saints in the Sky* and *Children of Fátima* by Mary Windeatt.

Factual reading! Here the child is learning things about people, places, and things — stories about nature and industry and information of all sorts. *The Hundred Dresses* by Eleanor Estes is a story which teaches brotherly love. *Snow Treasure* by Marie

McSwigan is a war story which teaches love. *Madeline Takes Command* by Ethel Brill relates the bravery of a 14-year-old girl. *Stars in the Willows* by Katherine Eyre is a human story because it portrays very beautifully Nita's devotion to an American family as well as love for her own Mexican family. *Hans Brinker or The Silver Skates* by Mary Dodge is a story children love because it is about Holland, the land below the sea. In this book, the child sees the beauty of the country and the customs of the people. The chief function of this kind of reading is not merely that it affords information but that it gives delight and quickened awareness.

Recreation and entertainment! Through this avenue it is possible to give some attention to the development of a sense of humor, a quality very necessary for the child. These books are sound in morality but not priggish. *Mr. Popper's Penguins* by Richard Atwater is very entertaining and at the same time teaches the

How Beppi Became Pope

Sister M. Josephine, O.S.F.*

It happened thus. The pastor gave to the little boy lessons in the language of the Church. He had never had such a diligent and zealous pupil. It was easy for Beppi to learn. The entrance examination, which he soon had to take, he passed with honors.

A few years later Beppi need no longer go by himself to school. His little brother Angelo was his companion. They no longer had to walk. The miller had donated to the two boys a donkey and a little cart. On the way to school Beppi used to overhear the Latin words of his smaller brother. But Angelo did

not like to study and he made a long face and said: "Why should I learn these old words! I want to become a carpenter, and what shall I do with these words as carpenter?" One day a policeman stopped the youngsters angrily and scolded them rather severely. For they had turned over the apple baskets of a farmer with their little donkey cart. Ever since that time Angelo had only one desire: to become a policeman that he also might use such boisterous language and carry a shining sword on his side. And little Angelo really became a policeman later on.

The pastor of Riese had advised the parents to let Beppi study. He also took care that he

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could finish his studies. He talked to the Bishop about Beppi, and the kind-hearted Bishop gave Beppi a scholarship so that young Sarto could be ordained when he was 23 years old. How happy he must have been, when he finally had reached the one thing he wanted above anything else! His mother and the seven sisters and brothers of his were not less glad, when Joseph Sarto (for we cannot call him Beppi any more) stood for the first time at the altar to offer holy Mass. His mother wept for joy. She prayed without ceasing for her son, whom God had called to His special service. One sorrow tainted the joy of Joseph. His dear father was dead for a number of years. "I am sure," he told his mother, "Dad was looking on from heaven and has shared in our happiness."

For nine years Joseph Sarto was assistant in the city of Tombola. His whole love he gave to the poor and to the children. His greatest joy was to instruct little ones for their First Holy Communion. After another nine years his Bishop made him pastor in the city of Salzano. While he was working hard among his parishioners, the city was visited by a terrible pestilence. The cholera broke out. Many families suffered great losses. But there was always one there, who helped constantly. He kept watch with patients. He brought assistance to the dying. He brought the needy their bread and gave away all he possessed. This noble man was Joseph Sarto. His sister Rosa, who kept house for him, once complained weepingly that Joseph had plundered the linen cupboard and had given all to the poor. But the pastor consoled his sister, saying: "What is given to the poor, God rewards doubly and triply." Again nine years passed, and the Bishop called his closest helper and adviser into the episcopal city. But Joseph Sarto was destined for greater dignities and for greater work. When nine more years had elapsed, the Holy Father made him Bishop of Mantua. Even as a bishop he distributed all he had to the poor and lived very simply like the poorest laborer in his diocese.

He remained nine years bishop of Mantua. Then the Pope made him Cardinal and Archbishop of Venice. Joseph Sarto even as a cardinal was the same simple priest he had always been. He doubled his work and zeal for the kingdom of God. The poor and the children were his favorites. When there was no more to give away, he sometimes would take the jewelry he possessed to the pawnshop. So he received some money to give to his beloved poor. Shortly after having been made cardinal, Joseph Sarto paid a visit to his native town. What feelings did he experience when he used to travel in his little cart from Castelfranco to Riese! How many times had he not walked this same road barefoot, his shoes slung across his shoulders! How often had he gone in his donkey's cart these same roads up and down! Now, there were triumphal arches; now, flowers adorned the way-side. The townspeople of Riese were beside themselves with joy. Every house was decorated with a flag, and colorful little lamps were burning in the evening in all windows. The



His Holiness Pope Pius X.

first way home led the Cardinal to his mother, after he had paid a visit to the Blessed Sacrament. The poor 80-year-old lady did not know what to do in her joy, to see her boy in the cardinal's purple robes enter in the lowly hut at Riese. How heartily did Joseph thank his dear mother that she had given him a pious Christian education! How devoutly did this old mother receive the Cardinal's blessing!

The next morning Cardinal Sarto celebrated the holy Sacrifice in his native town. Before holy Mass he addressed the people who were very proud of their Cardinal, a son of their parish. During the sermon the Cardinal's eyes wandered over to a little chorister holding a banner of our Lady. With great emotion he recalled the joy, when he also had carried the same little flag. Ten years passed. In Rome Pope Leo XIII lay dying. Joseph Sarto traveled with the cardinals of the whole world to Rome, to elect the new Holy Father of Christendom. And what do you think happened? The cardinals made the Archbishop of Venice Pope. With tears Joseph Sarto

begged please to choose someone else. But the cardinals knew very well, that there was not one so good and pious and worthy, to wear the tiara as was Joseph Sarto, the son of the mail carrier of Riese. He is known to us as Pope Pius X, the Pope of the Holy Eucharist.

TURKEY vs. THE EAGLE

According to Rev. Irenaeus Herscher, O.F.M., librarian of St. Bonaventure College in New York, Benjamin Franklin wanted a turkey instead of an eagle on our national emblem. Eagles, he said in his autobiography, are birds of "bad moral character." They're dishonest and cowardly. The turkey, "though a little vain and silly," is a "bird of courage." Besides, eagles are native to many countries, and the turkey is "peculiar to ours."

Father Irenaeus says the explanation for the turkey's somewhat foreign name is that Cortez or Columbus brought the turkey to Spain when the Moors were being driven back to Turkey. Apparently they took some turkeys with them, and from there the bird found its way up the Danube into Europe and England as "Turkish fowl," and the pilgrims still called it "turkey" when they ate it on the first Thanksgiving day.

From Past to Present

Sister M. Agneta*

The unpopularity of ancient history in high school and college we think often is the result of the clumsy way in which the subject was presented in elementary school. There is no dislike for history in the primary grades where it is put into the form of short stories. If, in the grammar grades, historical facts could be presented attractively and dramatically, with the pupils taking an active part in classwork, the result should be quite different.

I have divided the year's work into units to be developed as projects. *Early Man* is the topic for the first month. This includes the prehistoric period and the beginning of history in Egypt, Persia, Phoenicia, and Israel. Then follows *Greek and Roman Life*. About Christmas time we study the *Rise and Spread of Christianity*. The *Civilization of Europe*, the *Middle Ages*, the *Renaissance*, and *Early Explorations* are natural units.

The material for each unit is at the pupils' level of comprehension. It includes a vocabulary based upon the facts, a selection of key questions, the keeping of a notebook, and creative work in art and composition. Geography and religion are correlated. The following activities in the prehistoric period illustrate the manner of procedure.

The Cave Man

As we studied early civilization, man's progress in modernizing his world was compared with that of our own development through such inventions as radio, television, and the atomic bomb. Frequent references to modern times served to stimulate interest and attention. Maps were often used in tracing the course of the continental glacier and sites of such civilization as that of the lake dwellers. Pictures from magazines and newspapers were collected and brought into school. In this way students became familiar with such terms as flint weapons, lake dwellers, primitive homes, dinosaurs, saber toothed tiger, etc. Most libraries will be glad to lend a set of Compton pictures which excellently illustrate prehistoric times. For several years I have used the various groups of these pictures and have obtained satisfactory results.

Class composed playlets dramatizing primitive life depicted such features as *The Cave Family*, *The Discovery and Use of Fire*, *Man's Fight Against the Elements*, and *Early Communication* greatly enriched the children's historical background. These short productions lasted between five to ten minutes but proved of great assistance in teaching the grade material. In encouraging originality I found that written work also profited.

A frieze portraying the perils of the forest, early homes and clothing, primitive weapons,

etc., was constructed from colored and crepe paper and mounted on our bulletin board. Similiar scenes were sketched in paint and crayon by the artistic members of the class. Some ambitious youngsters built from clay and sand a village of lake dwellers. Tiny cellophane dolls were purchased from the dime stores and dressed in bits of coarse wool and fur. Small stuffed animals were placed in the background with potted plants which formed the foliage of the jungles. In these ways the children were able to visualize more vividly the development of early man.

Vocabulary List

civilization	Neolithic Man
glacier	invention
lake dwellers	primitive
Stone Age	volcano
hatchet	Iron Age
prehistoric	bison
mammoth	rhinoceros
Genesis	relics
Bronze Age	excavation

Questions for Review

1. What is the meaning of the term "prehistoric"?
2. How was man different from animals?
3. What was man's first home?
4. Describe man's early tools and weapons.
5. What geographic event greatly changed ancient man's life?
6. Describe early man's clothing.
7. How did primitive man secure his food?
8. Tell three ages through which man passed before becoming civilized.
9. Which ancient men built the best homes?
10. From what countries do we find evidence of prehistoric man's existence?
11. What animals have disappeared from the earth?
12. What animals are the ancestors of dogs and cats?
13. How did domesticated animals help man?
14. Describe a lake dweller's home.
15. How did the lake dwellings prove of advantage to their owners?
16. Why did some men choose to live in caves?
17. What relics have been left by cavemen?
18. What gifts did primitive man give to civilization?

Ancient Egypt

This chapter of human life was mainly presented through the medium of pictures and stories. Discussions about various modes of Egypt's development and progress were carried on. The class was divided into six groups to secure and report on such topics as: farming, engineering, government, the value of the

Nile, Egypt's gifts to the present, and religion. Guide questions for study were prepared. To the historical vocabulary were added new terms.

Reading and dramatics were a vital part of our program. Short selections about Egyptian culture were read during the literature period. In the English class a variety of dramatizations were composed about such features as *The Coronation of a Pharaoh*, *The Discovery of Irrigation*, *Man Learns to Write*, *The Construction of the Sphinx*, *A Calendar Is Made*, and *Man Tells Time*.

In the creative line the children modeled pyramids, obelisks, the sphinx, and religious temples from clay, soap, and wood. A wall mural was drawn with colored chalk. This depicted the Nile, types of navigation, pyramids, obelisks, methods of farming, and craftwork. Different levels of society were portrayed in ancient costumes. Every member of the class participated in decorating this picture, and thus each child became familiar with the terms used in his textbook. Children interested in art kept scrapbooks which included copies of Egyptian designs and the development of hieroglyphics.

Vocabulary List

Pharaoh	tombs
pyramids	brick
embalming	sphinx
reeds	Nile
sundial	Sahara
mummy	Mediterranean
irrigation	papyrus
river civilization	calendar
	hieroglyphics

Guide Questions

1. What river greatly helped Egyptian civilization?
2. How did the river help trade?
3. How were farmers helped by the river?
4. What type of land was formed along the shores of the river?
5. What were built as tombs for kings?
6. What title was given to Egyptian kings?
7. How did the Egyptians benefit farming?
8. What contribution did the Egyptians make to engineering?
9. What has been given to us by the Egyptians to record the passage of time?
10. What art do modern undertakers get from the Egyptians?
11. Did the Egyptians believe in life after death?
12. How were the bodies of the dead Egyptians preserved?
13. What was the common signpost in ancient Egypt?
14. The Egyptians used a kind of picture writing called —.
15. Paper was secured from the — plant.
16. Describe the Sphinx.
17. What desert bordered Egypt?
18. Into what sea did the Nile flow?
19. What type of government did the Egyptians have?
20. List some disadvantages of ancient Egypt's government.

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Making Geography Real

*Sister Jean Marie, O.P.**

"What can I do about all these failures?" I asked myself after finishing the disheartening task of correcting my fourth-grade geography tests. I had discovered that my class had retained very few important facts of the work just completed.

After serious thought, I was filled with prayerful enthusiasm as I decided to present the next unit *Eskimoland*, according to the following procedure. First, I instructed the children to purposeful silent reading of the entire chapter of *Lands of the Far North*. The next day this was succeeded by oral reading stressing primary points of interest. Additional supplementary reading supplied further details of information. This seemed appropriate preparation for the hectographed copies of pictures and questions on the life, customs, and dress of the Eskimos which I distributed to my class during the next period. Later, we compared and discussed their answers, giving praiseworthy recommendation to those who had gathered valuable information from other references. Some simple methods for constructing Eskimo projects were so enthusiastically accepted by the pupils, that I proceeded to relate these directions:

Take a flat board, cardboard, or tray, about 12 by 20 inches, which will serve as a suitable base for an Eskimo scene. Cover this frame with artificial snow distributed unevenly. The snow can be made from cotton or soap flakes mixed with a very small portion of water beaten to thick, fluffy suds. This foamy substance closely resembles divinity candy, but the more inquisitive child soon discovers that there is no similarity in the taste. A mirror embedded in the snow will give the appearance of a lake. Igloos can be built by using any frame in the shape of a hemisphere. Small dolls dressed in skins and furs, reindeer, sleds, dogs, and canoes purchased from any toy department, arranged in a lifelike manner will add to the scene.

The young enthusiasts demonstrated their unique originality by producing projects far beyond my highest expectations. For example, anything ranging from an empty inverted grapefruit or orange shell to a pyrex custard cup or breakfast bowl was used for the foundation of the igloos. Varied materials, such as lump sugar, lump starch, cement, plaster of Paris, a combination of flour, salt, and water, as well as the cotton and soap flakes which I had suggested, covered these frames. One child's project even included the interesting detail of having a leather bag suspended from a high pole, protecting meat from raiding animals and serving as the Eskimo's frigidaire.

Grading my next examinations was indeed a pleasure. I knew my problems of teaching geography were solved. Appreciating my youngsters' efforts and hearty response, I resolved to teach all the units by a similar method. This plan was put into action and realistic projects of other countries were completed.

At the end of the school year we placed



Fourth Graders of St. Thomas School, Crystal Lake, Illinois, view their geography exhibit. Dominicans Sisters are in charge of the school

the work of the geography class on exhibition. All who viewed the projects were pleasantly surprised and appreciative of the artistry displayed by the children. The enthusiastic

fourth graders had proved by their effective and enjoyable work that geography need not be a dull and uninteresting subject but one made real by practical fun.

Teaching Religion to Third, Fourth, and Fifth Grades

Brother Clement, S.C.

One of the grandest privileges that can befall a teacher in our Catholic schools is that of instructing the boys and girls in the third, fourth, and fifth grades. Particularly is this true in the matter of religious instruction. In that happy, angelic age of preadolescence, these boys and girls of tender years are as yet unaware of the sad awakening which comes with the dawn of manhood and womanhood with its concupiscence and consequent ills to which fallen man is heir. The "knowledge of good and evil" is, as it were, merely an abstract idea to them. Consequently, they are for the most part still in the possession of that childlike innocence which makes them the greatest idealists and hero worshipers in the world. To them this great big world is one ethereal paradise. Each day unfolds new thrills resulting in even greater and greater discoveries of unending pleasures and delights. They love to probe nature's secrets and marvel at its wonders. To them all people are inherently good, even their teachers! Moreover, they look upon their elders with respectful awe and admiration! In the simplicity of their guileless hearts they consider every adult a potential gold mine of wisdom to whom they can have recourse for solutions to their childhood problems. They put implicit faith and confidence in everybody.

There is no one, perhaps, for whom they have greater respect; no one whom they idolize more; no one who is held more infallible than their teacher. To them he represents the sum total of knowledge, the paragon of righteousness, the acme of perfection—the nearest approach to divinity on earth. What a powerful source for good, then, is the teacher of these primary grades!

At no time again in their lives will these children enjoy such genuine open-mindedness, such naïveté, such uninhibited bliss as in the twilight of their childhood! Impressions received then can literally "make or break" their future lives. Not immediately, perhaps, as their youthful minds and immature judgment are incapable of discerning the whole truth, but years later, as romantic childhood melts away into the stark reality of young manhood and womanhood. Then, these boys and girls will remember the observations, teachings, and experiences of childhood. It is then they will either rejoice and be glad for what has gone before, or they will be crestfallen and dejected as their dream house topples upon them. There is no sadder nor more tragic spectacle in all the world than that of the young man or woman who discovers that he or she has been duped and that his dreams of grandeur are but pitiful delusions—that the world has betrayed him.

With these few introductory observations on the importance of the place of the third,

*St. Joseph Preparatory School, Muskogee, Okla. This is a paper read at the fourth annual teachers' Institute of the Diocese of Oklahoma City, Tulsa, Oct. 14-15, 1948.

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fourth, and fifth grades in the great drama of life and the obvious seriousness with which teachers in charge of this age group should face their duty of trust and responsibility, we now presume to make our observations on the subject of teaching religion to these youngsters.

The Teacher's Opportunity

At the outset let us make perfectly clear to one and all that religion is not just another subject which occupies a limited period in the daily curriculum or time schedule. Religion is our philosophy of life; hence it permeates our every action throughout each hour, each day, each year of our lives. By it we live and breathe. This truth should be uppermost in our minds as we begin our course of religious instruction for the preadolescents. At no time are boys and girls more capable of formation in virtuous conduct, pious practices, and overall Catholic living than during these years of innocence. What a grand field of youthful apostolate is placed before the teacher! The religious teacher has within his grasp the opportunity to mold these boys and girls into living saints! The teacher, therefore, must not lose a single occasion throughout the course of the day to develop the minds and hearts of his young charges according to the pattern of the Christ Child. By constant vigilance over all, prudent correction of the wayward, and patient kindness in turning back the veil of ignorance, the teacher can work miracles of transformation in the lives of these little children.

Beware! Beware!

But for the present let us consider the class of religion itself. Usually, in most schools, it is the first subject on the daily program. While this is most desirable from the standpoint of impressing on the minds of the youngsters the primary importance of religion in their course of studies, it nevertheless presents a possible danger. We refer to the fact that many teachers often make observations and corrections at the beginning of school. There is the danger that the boys and girls will unconsciously associate the class of religion with the dreadful ordeal of punishments. Probably nothing could be more productive of serious and lasting harm than such an unfortunate occurrence. Let us warn the teachers, therefore, that the class of religion should be conducted in a most wholesome and cheerful atmosphere. Never should a teacher have recourse to punishment or any similar demonstration of even righteous anger or indignation during the entire duration of the catechism class except in extreme necessity. This question of the proper atmosphere of the religion class is one of the greatest importance. The same rule should be applied as much as possible to any religious exercise. Pupils guilty of misconduct during religion classes or during church services should be cautioned at the time and reprimanded later on outside of those classes or services. Experienced teachers can cite numerous deplorable instances of fallen-away Catholics, one remote cause of which can be traced to the

imprudence of an overzealous teacher in punishing a boy or girl during classes of religion. The boy and girl erroneously associates the punishment with religion and thus embarks on the sad trail that often leads to the tragic disaster of religious indifference and even treason to the faith in later life.

Questions and Cross Questions

How should the teacher conduct the class of religion? There are various methods all tried and true. Oftentimes one method will succeed with one teacher whereas it would be a useless tool in the hands of another. We here propose what we believe is the one method that can hardly meet with failure since within itself it has the seed of success. It is probably the oldest method of teaching known to man and has been wisely used since the dawn of our western civilization. We refer to the catechetical method from which our little course in religion derives its name. The teaching of catechism by the question and answer method as the name implies is still the best, in our humble opinion. Particularly is this true for the children in the early grades. Their undeveloped intellects cannot cope with the profound dogmas, mysterious or otherwise, the perfect moral code, and the sublime worship with which the little catechism treats. The teacher at best can do little more than introduce much of the great truth of our religion to these little boys and girls. However, therein lies the great test of the primary teacher. He must put across in a solid fashion what Holy Mother the Church wishes her children to know. The teacher must lay a firm foundation on which subsequent teachers can build the mighty fabric of a good Catholic man or woman—a living saint!

How can the primary teacher with such limited subjects hope to succeed in such a tremendous undertaking? The answer lies in that little title which stares us in the face every time we pick up the *catechism*. Yes, the name itself is the answer! How often we fail to see the woods for the trees! Let the teacher take three or four questions daily. By serious, conscientious preparation, skillful resourcefulness, and painstaking attention to all the details he should give a clear, thorough explanation of each word, phrase, and sentence. Nothing should be left in doubt. By cross-questioning and simple illustrations the teacher must be absolutely sure that every boy and girl in the class understands precisely what the questions and answers mean. By this we do not imply that the children will understand in the sense that they will comprehend what the little catechism contains. How many of us, even after a score or more years studying our religion, would presume to do that! The children should understand that the questions and answers mean so-and-so and not something else as the teacher with a bit of ingenuity can detect.

Allow No Mistakes

Allow us to make a little diversion here to include a very useful and wise observation which we gathered many years ago while

listening to a learned bishop discuss the teaching of religion. His Excellency pointed out that the most important element in the teaching of religion is to arouse and stimulate the interest of the pupils. In a strict sense pupils should not be allowed to make mistakes in this all-important subject. In the course of the explanation the wise and experienced teacher will ask questions of the pupils with due regard to their respective talents. No pupil in a class should be overlooked nor neglected, particularly if he is inclined to be slow or backward. The teacher must learn the art of cross-questioning that enables all the pupils to answer correctly. In teaching religion the teacher should be guided by the principle that he is trying to find out what the pupil knows, not what he does not know! By following this wise suggestion the teacher is bound to get a happy response in his religion class.

Memorize the Catechism

And now we come to the most important phase of the catechetical method. What about those questions and answers themselves apart from the explanations which have been so meticulously prepared and imparted? Should the teacher make the pupils memorize the questions and answers? We say emphatically, "Yes!" The students should and can commit not only the answers but also the questions to memory. This is, in our humble opinion, one of the most important points we must strive to put over in this paper. Children at the tender ages found in the primary grades can memorize with an ease and facility that is almost uncanny. We should make use of this great God-given talent to imprint indelibly as it were the truths of our religion on their minds. The two go together and should be studied as such. Three or four questions learned and recited daily is not a severe task for any youngster. In the beginning the teacher might experience a little difficulty in getting verbatim recitations but this must not cause discouragement—never should it influence the teacher to abandon the idea! Patience in the classroom is the greatest virtue the teacher can exercise next to charitable kindness. At no time is this more apparent than in the case of catechism recitations. If some pupils should be rather slow, even backward, the teacher must hear them just the same. Helpfulness to them will never be misconstrued by the other pupils as weakness on the part of the teacher. Please remember that children, unhampered by the warped preconceptions which plague grown-ups, are often unknowingly wiser and keener observers than the teachers themselves. We teachers would be agreeably shocked if we only knew how far the fair-minded, talented student would permit us to go in coming to the rescue of the ignorant and less favored pupil!

Repetition is still the best teacher! As each chapter or section in the catechism is completed, the teacher should conduct a thorough review. He should examine the students to see if they have assimilated the matter gone over. Secondly, he should have a complete

verbatim recitation of the chapter, taken by sections, if necessary. This will have the effect of further impressing the words and ideas on the minds of the pupils—the major objective.

But why do we insist so much on the necessity of having the students memorize the questions and answers in the little catechism? Fundamentally, the reason is because the little catechism contains in concise form practically the entire teachings of the Catholic Church. It is highly important for later life that the boys and girls have, at least in simple form, the principal dogmas and duties of their faith. How many of us here have often reflected on those simple questions and answers we so carefully memorized in our own childhood. They are most sacred to us. We can recall them almost at will; we often ponder them in our hearts. Cannot the same be said of the average layman who studied the same as we? When life's problems become almost unbearable, when tragedy and misfortune cross their path, when their very faith is put to the test, how many men have been saved from desolation and utter despair by the inspired recollection of that little formula from the catechism so carefully instilled in the dim mists of childhood: "Why did God make me? God made me to know Him, to love Him, to serve Him in this world, and to be happy with Him forever in the next." Yes, these little questions should be studied and memorized so completely as never to be forgotten.

There are those who may disagree with this attitude. Modern educational thought seems to put little emphasis on the part played by the memory in the acquisition of knowledge. As a result, many teachers contend that the main thing is the thought regardless of the exact words. In our opinion they are simply deluding themselves. We argue that unless teachers demand exactitude in their recitations, the pupils will soon take a *laissez-faire* attitude toward learning. How often students are heard to ask: "Do we have to learn this word for word?" Frankly, the question is tantamount to asking whether they are expected to study this lesson or not! At any rate, all we ask, in our argument for verbatim recitations, is the simple task of memorizing a few precise words that are necessary to get the complete thought as stated in the little catechism. To attempt the thought without the use of those exact words would make one liable to heresy! This would be treading on dangerous ground and should be out of the question for the religious teacher.

Another important reason for making the little children memorize these questions and answers so thoroughly is the fact that this fund of knowledge of their Catholic Faith will prove the "Rock of Ages" for them throughout their entire life. Unlike the majority of their non-Catholic brethren, they will have something tangible as a philosophy of life; something on which they can rely with infallible surety in solving the complex problems that constantly confront them. They do not have to grope blindly on the "stage of

life" going they know not where. Theirs is a solid foundation built on truth—the only eternal thing here below. In that simple conviction lies the essence, the majestic beauty of Catholic living.

A Typical Lesson

Following in logical sequence, the next step in our discussion should be a brief outline of a typical catechism lesson demonstrating the thoroughness of explanation and including a few of the practical cross questions that should accompany the former. For our lesson we have chosen the questions on the Fourth Commandment taken from the No. 1 Catechism. The first of these questions reads as follows: "What are we commanded by the Fourth Commandment?" The answer is: "We are commanded by the Fourth Commandment to honor, love, and obey our parents in all that is not sin." In our explanation we should, first of all, define the word "commanded" as meaning "ordered" or "told to do something." The children must be made to understand that this idea of a command is not the same as a request or a wish expressed by their parents. The next step would be to take each of the words "to honor," "to love," and "to obey" and explain them in simple terms. For instance, "to honor" our parents means to give them the respect which is their due, always to speak well of them, and never to do anything that would displease, shame, or disgrace them. "To love" means to keep for them the first place in our hearts next to God. It means that we should be willing to do anything lawful to help them, to make them happy, to show them that we are thankful that God gave them to us as our father and mother. "To obey" our parents means to do whatever they ask of us without grumbling or showing any signs of pouting or stubbornness. The last phrase of the answer "in all that is not sin" should be made clear to the children by the use of illustrative examples. For instance, the children could be told that their parents cannot tell them to lie, nor to steal, nor to do anything that is bad. However, it would be wise to warn the children that their parents are good people and that in all probability the latter would never ask them to do such things. It is always best to stress the positive rather than the negative in treating of this commandment in your explanations to the children.

On completion of the above explanation the teacher should begin a series of cross questions to test the understanding of the class and at the same time to give an opportunity to the boys and girls to enumerate many practical instances of how they can "honor, love, and obey" their parents. As this is but a skeleton outline of a typical class, we have to limit ourselves to a few questions. Please remember that the more difficult questions are for the more talented students, the easier ones for the slower pupils. Some of these questions could be phrased as follows as leads:

(1) If a boy or girl is good, polite, and always minds his father and mother, how does this bring honor to them? (2) Do boys

and girls honor their parents when they work hard and try to make good marks in school? How? (3) If the teacher, or a friend, tells father and mother that we are well-behaved children, how does this honor them? (4) When I help mother in the kitchen, or try to do little chores about the home, how does this prove that I love her? A question of this type helps to introduce the idea of sacrifice to the children as one of the real proofs of true love. Although the boys and girls are quite young, it is not too early to develop in them the spirit of sacrifice. They should be made to realize that love is not one-sided but includes the idea of "give and take." (5) When father or mother asks me to pick up things off the floor, or to study my lessons at night, how would I act so as to show them that I always obey? (6) When mother asks me to go to the grocery store when I am playing ball, how do I show that I am a truly obedient boy? These and similar questions can be asked at random. The more and varied the questions, the better the children will grasp the lesson in a positive way. The teacher should have the children cite numerous examples as to how they can observe the Fourth Commandment as it refers to their parents. As you will note, we have covered but one of the questions on the Fourth Commandment. A like treatment of the other questions would naturally follow. This sample of explanation and cross-questioning should be sufficient for our purpose at this time.

Tell Them a Story

Of all the means whereby a skillful teacher can arouse and sustain interest in his religion class, the most effective is that of storytelling. Children in the primary grades love stories, especially those with a moral to them. There is no limitation to the subject matter nor to the almost inexhaustible source of exploitation in this field. Our Lord Himself gave us the example of the prominent place in pedagogy of this educational tool. We refer to His parables. A wise teacher would resort to stories as often as possible in teaching the third, fourth, and fifth grades. He should build up a reserve of stories from his readings of the lives of the saints, from books dealing with children's tales, and from his own experience. A good teacher should develop the art of storytelling and the ability to do creative work along this all-important line. These stories can be built around the idea of inculcating some virtue such as purity, honesty, truthfulness, piety, et cetera. Or they can be the means whereby some pious practice, such as daily prayer, frequent attendance at holy Mass, frequent reception of the sacraments, can be stressed with telling force. How many of us here today—Priests, Sisters, and Brothers—can trace the germination of the seed of our vocation to those primary grades in which a pious, thoughtful teacher struck a responsive chord in our hearts via some little story that stirred every fiber in our emotional being and caused us to vibrate with heroic aspirations! While on the subject of storytelling, let us encourage all teachers to acquire the art of telling a story. Teachers must study

and practice the tools of the dramatic school particularly those referring to climactic build-up, suspense, modulation, and inflection of the voice. As a final caution on this subject a teacher should never feel that storytelling is a waste of time, or that one is permitting his heart to get ahead of his head. After all, if the students are interested, the probability is they will learn something.

Permit us to say a few words about the subject of Bible history. As a general rule the study of the Bible is taken as a separate course in most grammar schools. Where this is not the case, it can be correlated with the class in religion. Many useful and instructive stories may be found there to supplement the teaching of the catechism. Furthermore, the stories from Bible history can be used with double effectiveness as a source for reproduction exercises in the English class. The teacher should read, or have the pupils read, the stories and then have the latter retell them in simple language. However, these should be limited to parts of stories, if the latter are of considerable length. Small children must not be required to write more than 25 to 50 words.

Religion in Practice

And now we would like to make a few remarks on the question of instituting pious practices among the children. This includes, first of all, the saying of their daily prayers which should be given careful attention by the teacher not only to the exact words but also to the proper enunciation of them. The teacher should strive to develop in his pupils a love for holy Mass and the practice of frequent reception of the sacraments of penance and Holy Eucharist. And today, more than ever, must he cultivate in the hearts of his little charges a tender, filial devotion to Mary the Mother of God. The children must be taught to say the rosary. As we mentioned before, children in these primary grades need but the impetus in the right direction to gather the momentum which will accelerate the growth of personal sanctity throughout the years to come, ultimately developing them into staunch Catholic young men and women. The teacher must keep before the minds of the pupils that what they do is for the greater honor and glory of God and His Blessed Mother. At the same time, he may point out that in doing what is right they also please their parents and teachers. However, this must not be given too much play for fear that it might be detrimental to the real objective — that God is the final end and reward of all good deeds.

Teachers should praise the class as a whole and scrupulously avoid singling out individual students for their accomplishments particularly before the assembled class. The latter practice tends to do more harm than good. It inflates the "ego" of the pupil being focused in the limelight and inversely deflates the other members of the class. Teachers should keep in mind that some boys and girls are handicapped in developing pious practices such as frequent attendance at holy Mass

and reception of the sacraments by environment and even by the restrictions put on them by well-meaning but misguided parents. A prudent checkup on attendance at holy Mass on Sundays and holydays is warranted; however, this is a very ticklish business fraught with danger and should be done in private if there is a question of a doubtful case. Teachers must respect the privacy of the inner forum of their charges and should never humiliate them nor cast reflection upon them in front of the other classmates. Again, there would be the possibility of giving scandal to the others by publicly discussing the laxity or negligence of some one pupil. After all, little children can hardly be held responsible for failure to observe the laws of God and of the Church in very serious matters — in all proba-

bility their parents are at fault. In the latter case, the prudent teacher would discuss the matter with his superior or pastor before taking any action whatsoever.

In conclusion, we would like to stress one final point, namely, that the Catechism class should be *lived*: The children should pray, sing, resolve, meditate, and even examine their consciences. Too often the Catechism class is purely intellectual. Let us remember that we are training the hearts as well as the minds of our pupils. Knowledge alone is not enough. Our boys and girls must become so imbued with the love of God and loyalty to His service that they will ever live as exemplary Catholics in thought, word, and deed for the entire duration of their mortal lives here on earth.

Reading Readiness in the First Grade

*Sister M. Hyacinth, O.P.**

With the fall opening of school comes a new group of primary teachers who start a thrilling adventure. It is to be their first year of work in the studio of God, where the souls and minds of little children receive the touches that help to mold their minds and hearts for their destiny here and hereafter.

One of the privileges given to these primary teachers is that from them the child receives the power to use that mysterious key which unlocks all of the doors to the kingdom of knowledge which open at the touch of the golden key called reading.

The new teacher on the threshold of her great adventure into the world of trusting little children, whose trust she must not fail, is asking herself: "How can I capture their interest? What must I prepare for this particular class now so as to make their first days of school interesting and attractive? How soon can I start them reading from the preprimer? What preparatory work must I plan? How shall I group them?"

Then her mind goes back to that course in primary reading. She smiles as she thinks to herself: "Why all these questions I am asking myself are concerned with reading readiness. I remember that definition word for word. It was the first question asked in that final test in primary reading. 'Reading readiness is a state of preparedness to begin learning to read printed material.'"

While our new teacher ponders the definition, it may be that the instructional implications of that definition assume the proportions of a tidal wave of theory against a nonexistent wall of experience.

At this point, just because we like her enthusiasm, her spirit of adventure, and her receptive attitude toward assistance, we decide to sit down and write this article made up of suggestions which we hope will prove

helpful in meeting the question of reading readiness, as she faces a roomful of thirty or forty distinctly individual six-year-olds.

Factors in Reading Readiness

The definition of reading readiness implies the necessity of the teacher's assumption of the role of explorer in order to determine the following:

1. The child's intellectual development: (a) mental age, (b) training and achievement.
2. His physical development.
3. His personal development: (a) emotional stability, (b) adjustment to social situations as found in the classroom.

There are certain factors which determine the varying degrees of reading readiness found in any first-grade class. We find that the most important of these factors may be outlined briefly by answering the following questions.

1. What is the child's background of understanding?
2. How extensive is his vocabulary?
3. How accurate are his speech patterns?
4. What is the quality of his oral English?
5. What is his ability of attention?
6. What is his ability to sense a sequence of ideas?
7. How far is he able to follow directions?
8. What is his ability to handle equipment?
9. Does he want to read?

Our first objective in exploring the child's intellectual development is to determine his mental age. In order to determine this a standard test of intelligence is given. The primary teacher will find in tabulating the results that she has pupils whose mental ages vary from four years to six and a half or even seven years. Children with mental ages from five to six may require from a few weeks to six months of reading activity before reading instruction begins. The children whose mental ages are from four to five may need a year of preparatory work.

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In order to discover the factors which determine the child's reading readiness a standard reading readiness test should be given.

However, in grouping the children, the teacher's wisdom should combine the findings of these objective tests with those formulated by her own judgment in her actual dealing with the child's abilities. This grouping should be flexible enough to allow the shifting of individual children from one group to another.

By means of various preparatory activities, the teacher may strengthen the child's attitudes, abilities, and habits so that he will be prepared to read with greater facility than would be possible without this preparation for reading readiness.

The Child Needs Experiences

There is no fairyland formula for discovering reading readiness. The reading readiness test is a way of finding out if the child recognizes the essential differences in symbols. If he does not recognize them he needs help in attaining the essential skills and habits necessary for reading readiness.

Preprimers and primers are based upon children's experiences. However the experience of a city child may differ greatly from that of a child in the country. To a city child the words cow, horse, duck might be quite foreign, but familiar to a child living in the country.

In order to assist in the mastery of the interpretation of symbols and to fix in the memory the printed symbols of words, the teacher must supply an abundance of meaningful concepts.

She will bring these real and varied concepts to the children by means of such experiences as:

1. Excursions to see animals, trees, activities connected with the child's environment, etc.
2. Social experiences in the classroom.
3. Activities involving planning and construction.
4. Practical experiences where the child does the thing himself.
5. Participation in games.
6. Telling and listening to stories and studying pictures.
7. Songs and action poems.
8. Discussing and dramatizing situations, such as politeness, safety rules, etc.

From these varied and many activities the teacher keeps in mind the objectives she wishes the child to attain, as:

1. The exploration of facts and objects round about him.
2. The training of the ability to think out the solution of daily problems which confront him.
3. The development of a good speaking vocabulary.
4. The ability to use simple English sentences easily.
5. To establish accurate enunciation and pronunciation.
6. To develop a desire to read.
7. To broaden the child's memory span so that he can keep a series of ideas in mind.

For the first or exploration step of prepara-

tion for reading readiness, the children may make excursions in which they discover simple facts about transportation, foods, communication, industries, or other neighborhood interests.

Learning to Use Words

The discussion or dramatization of these situations will serve to make them more real.

For the second step, problems involving classroom conduct, the construction of a toy, the care of a growing plant, or the care of a pet will help to develop the ability to think out problems.

The development and use of a broad vocabulary may be accomplished by teacher instruction, class discussion, dramatization, and oral reading by the teacher.

In the training for the fluent use of easy sentences, the teacher provides situations for conversation, discussion, dramatizing stories, playing games, learning poems and songs.

In the training for accurate speech, the teacher must herself give the perfect example of correct enunciation and pronunciation.

Defects of speech should be discovered and steps taken to correct them.

There should be direct teaching to correct common errors of speech.

After the teacher has combined the results of the objective tests with the promptings of her own judgment, she will find that she can place the children in three groups. She will find that the children of the highest group need only a few weeks of reading readiness preparation before beginning book reading. The second group may need from three to six months and the lowest group may need a year of preparation.

In order to meet objections raised by the parents of the slower children the teacher should endeavor to establish a sympathetic and understanding attitude toward the child's difficulties and to enlist the parents' co-operation in the idea that this slower progress at the beginning will be for the child's ultimate good. Most parents will respond to these efforts when they are convinced of the reason.

The approach to book reading should be planned by the teacher in the form of a reading experience chart using the vocabulary of the preprimer. It is essential that the child should know the words which he will meet in the preprimer stories before he is given the book. Both the chart and blackboard should combine to use these words in the simple stories composed by the teacher and based upon the children's own activities.

The teachers' manuals accompanying the primers and readers give very clear directions in regard to teaching procedures. The class teacher's preparation for each day's work must include the mastery of the technique of these procedures.

The joy of a group of little children when the teacher places the preprimers in their hands, and they make the wonderful discovery that they can read the stories found therein, will be all the recompense she will ask for the hours she has given to careful preparation and patient endeavor used in teaching these little ones to read.

Choral Reading in the English Class

Thomas L. Macnair, S.J.*

The herd instinct, that woeful something that often sets the class against the teacher of poetry, is really our ally, or at least can become an ally — and this in the very difficult task of teaching poetry. The charm that works the magic transformation is choral reading.

Recent textbooks are giving increasing attention to choral reading, but for lack of previous training in its use many an English teacher is likely to eye it as a fad of dubious value. A most deplorable undervaluation!

A thing that perplexed me no end when facing forty smiling faces was the change that took place in a boy the moment he was segregated from the herd. He'd talk all day, if you let him! in the back row; he'd mimic the lad reciting up in front; but when he was up before the class he froze stiff. His arms hung limp. His voice was dry and cracked. His one-time cronies were at the moment his mortal enemies. In his nervous glance you read the accusation: "You did this to make a fool of me." And by associating poetry and his plight, he conceived a lifelong aversion to "that sissy stuff."

To make boys take to "that sissy stuff" painlessly, you can use the choral reading technique instead of the "one-victim-at-a-time" technique. Divide the class into three groups — the high, the low, and the medium voices. Select a poem that appeals to boys . . . even if it's doggerel. Go through it once yourself, acting out the parts that they will have to take. Then have the class recite it chorally according to the general instructions for choral reading. Lo, that evil genie, the herd instinct, has become your obedient slave!

I would suggest as a starter some piece that is humorous. "Casey at the Bat" will do. Then go on to more serious but easily comprehended pieces. It is surprising how admirably choral recitation lends itself to expression of the mood of a poem. And it is gratifying to see how boys will take to good poetry once they have been practiced in the choral method.

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Eureka!

The first discovery of oil in North America was in 1627 near what is now Cuba, N. Y. The discoverer, Rev. Joseph de la Roche D'Aillon, was a Franciscan missionary. Rev. Ireneus Herscher, O.F.M., librarian of St. Bonaventure's College in New York, has initiated a movement to have Father de la Roche and Chief Soubarissen, his friend, commemorated on the special stamp proposed to honor Colonel Edwin Drake, who ninety years ago in Titusville, Pa., drilled America's first oil well.

FRACTIONS IN THE PRIMARY GRADES

IV. Parts in Grade Four: Non-Unit Fractions

Amy J. DeMay, Ed.D.*

In the fourth grade, as in the third, fractions are but a small part of the year's work; the concepts taught should be those they are likely to encounter in their experience or at least those for which objective exercises can be arranged in the schoolroom. There should be review of the unit fractions, to see the parts in a whole by cutting of apples and folding of paper and marking and cutting off the *one part*, and after that the dividing of groups into parts, and also the learning of partitive division, finding without the aid of pictures or drawings the one part of a number, all within the limits of the division combinations, and then this extended to finding one part of larger numbers where the principles of short division with "carrying across" to the next number where the first division does not come out even, as would be the case with $\frac{1}{2}$ of 30, $\frac{1}{4}$ of 64, etc., but with the division product coming out *even* so that there would be no fraction in the answer. This does not mean that uneven divisions, as $3\overline{)40}$, should not be taught in the fourth grade, but that such divisions should not be given in partitive division.

The terms *fraction* and *fractions* as meaning the same as *part* and *parts* should be taught in fourth grade if they have not been given in the third grade; but *numerator* and *denominator* should be deferred until the fifth grade, and these terms still called the "number above the line" and the "number below the line," which is what these cumbersome words mean anyway.

After the review of the meaning of *one part*, the unit fraction, the pupils should be made aware of the other parts that tell more than one part, and the fact that the number of parts being considered at any time is indicated by the figure above the line in the fraction symbol. These, however, should not be used to find more than one part of a group; that is, such examples as finding $\frac{3}{4}$ of 24 should be deferred until later. Work must still be kept on the one step level, until the next grade when they study fraction processes, and when they are more mature.

With this studying of *more than one part* of an object or group, pupils learn that parts of the same size of a whole may be combined, that is, added, to form a greater number of those parts, or one or more parts may be taken from the whole or from another part. In this they should operate only with parts of the same size (that is, same denominator), as we are not teaching common denominator for some time.

We begin, of course, on familiar ground, the one part. Cut an apple or banana into two parts. take one half; one half is left. How many

halves in the whole? How express this in figures? How put down $\frac{1}{2}$ taken away and its remainder, getting the statement $\frac{2}{2} - \frac{1}{2} = \frac{1}{2}$.

When we put back that $\frac{1}{2}$ with the other $\frac{1}{2}$, we get $\frac{1}{2} + \frac{1}{2} = \frac{2}{2}$. This they have seen before, as exposure but not interpreting it in words.

Now we take the same thing with fourths. Cut an apple into fourths. Take out one fourth. How many fourths left? How do you write three fourths? What does the 4 below the line show? What does the 3 above the line show? Write the statement telling that four fourths when one fourth is taken out leaves three fourths.

$$\frac{4}{4} - \frac{1}{4} = \frac{3}{4}$$

We have one fourth taken away. Suppose we take another fourth. How many fourths have been taken away? Write the statement showing the adding of one fourth and one fourth to make two fourths.

Now make the statement showing that when two fourths are taken away the amount that is left.

This type of work should be repeated with drawings, using circles, squares, or oblongs, and have the pupils show and then state that $\frac{1}{4} + \frac{1}{4} + \frac{1}{4} = \frac{3}{4}$ and that $\frac{4}{4} - \frac{3}{4} = \frac{1}{4}$, and $\frac{1}{4} + \frac{1}{4} + \frac{1}{4} + \frac{1}{4} = \frac{4}{4}$, the whole.

Shade $\frac{1}{4}$ in the rectangle. Now shade another fourth. Make the adding example.

Shade another fourth. Now make that example. This may either add one fourth to two fourths or add three separate fourths. Write this statement under the other. Do other exercises where one or more fourths are crossed off. Eventually there should be the entire list of all that can be done and the meanings of all the ways of adding to and taking from a whole made of fourths, as,

$$\begin{array}{r} \frac{1}{4} + \frac{1}{4} = \frac{2}{4} \\ \frac{2}{4} + \frac{1}{4} = \frac{3}{4} \\ \frac{3}{4} + \frac{1}{4} = \frac{4}{4} \end{array} \quad \begin{array}{r} \frac{2}{4} - \frac{1}{4} = \frac{1}{4} \\ \frac{3}{4} - \frac{1}{4} = \frac{2}{4} \\ \frac{4}{4} - \frac{1}{4} = \frac{3}{4} \end{array}$$

This same series of exercises is extended to eighths and to sixteenths, first by cutting an object, as an apple and investigating, by taking away and adding parts. The same may be done by taking a square piece of paper, dividing into eighths (and later another into sixteenths), marking each part, as $\frac{1}{8}$, and then

cutting parts off to see the result, and then writing the statement in figures. In this way all the eighths from $\frac{1}{8}$ to $\frac{7}{8}$ and $\frac{8}{8}$ are seen, and likewise with sixteenths.

An oblong for each similar to the one used for fourths, with the same questions and statements under it should be made by the pupils, with, of course, a greater number of addition and subtraction possibilities, as well as a greater number of non-unit fractions as part of the whole.

The parts of an inch as shown on a specially made ruler should be examined by the children, and many experiences making lines that are $\frac{1}{4}$, $\frac{1}{2}$, and $\frac{3}{4}$ of an inch long. The mark that shows $\frac{3}{8}$, $\frac{5}{8}$, $\frac{1}{8}$, $\frac{3}{4}$, $\frac{5}{8}$, $\frac{1}{4}$, and $\frac{1}{2}$ should be located on the edge by the length of the lines that show them.

While we are not having pupils reckon $\frac{3}{4}$ of a pound in ounces by figuring one fourth and multiplying by three, we should have them examine the marks on the scales, find the points that indicate three fourths of a pound and count the spaces that make it. Oblongs can be drawn and the parts in each counted, to find what is wanted. There should be none of the mechanical finding by rule, "divide by the denominator and then multiply by the numerator of the fraction," or the still more meaningless "multiply by the numerator and divide by the denominator." The reason why the second rule brings the same result as the first is not a concept to be taught in fourth grade, and if we are to teach with meanings, no rule of operation should be taught until what it means has been given and well understood. When the pupil has learned what getting *one part* means and has counted out from objects themselves, or parts of drawings, how much of a group more than one part stands for, then, with guidance, he can make his own rule and know what it signifies. Probably all the difficulties which children have with fractions resulting in their hatred of them has been due to being taught *how* to operate by a rule without knowing the meaning of what they had to do. After they had more than one rule, they did not know which one to apply in any particular situation.

To help pupils see the parts in a whole as made up of various other fractions, oblongs, with the addition of the fractions included made into an example and written underneath, should be constructed by the children

and the parts marked. Mark off $\frac{1}{8}$ and $\frac{2}{8}$ and $\frac{3}{8}$ and $\frac{4}{8}$ on a rectangle to show that their sum is $\frac{8}{8}$.

Other arrangements of the oblong would

*Clifton Springs, N. Y.

make the fractions $\frac{5}{16}$, or $\frac{7}{8}$ appear, as $\frac{3}{8}$ and $\frac{5}{8}$, and $\frac{7}{8}$ and $\frac{1}{8}$.

$$\frac{1}{16} + \frac{1}{16} + \frac{2}{16} + \frac{3}{16} + \frac{4}{16} + \frac{5}{16} = \frac{16}{16}$$

$$\frac{5}{16}, \frac{7}{16}, \frac{9}{16}, \text{ etc., would be shown.}$$

Such drawings are especially useful with the fractions with fifths, sevenths, and ninths, where other ways of cutting an object into parts are difficult to make the pieces of equal size. Divide a rectangle into 9 parts to illustrate that $\frac{1}{9} + \frac{2}{9} + \frac{4}{9} + \frac{2}{9} = \frac{9}{9}$. Do the same for sevenths and fifths.

After the addition to make a whole, the same diagram may be used to take away from the whole. It is best to use some means to indicate taking away here and not erase; for when erased the picture shows not a whole divided into that number of parts but a whole made into a lesser number of parts. Shading black the part taken away may be suggested so that everyone understands what is meant by it. Thus, if a diagram is divided into fifths and one fifth is blacked out the pupils may count

$$\frac{5}{5} - \frac{1}{5} = \frac{4}{5}$$

In the adding and subtracting we keep all of any example in the same-sized parts; that is, we add fourths to fourths, to make a whole or less than a whole, but never more than a whole. We subtract any fraction from its whole, or from a part of the same-sized pieces; or, in technical language, of the same "denominator." Thus we may have the following:

$$\frac{1}{3} + \frac{1}{3} = \frac{2}{3}$$

$$\frac{3}{4} - \frac{1}{4} = \frac{2}{4}$$

We may apply these same types of examples to sevenths and ninths as well as eighths, sixths, etc., but we must always remember that, except for sharing, or finding a part of the child will have little use for sevenths and ninths. Most of fraction uses are concerned with halves, with considerable use of fourths and eighths, and some with fifths. However, he should know that any object may be divided into any number of equal parts, not just halves, thirds, and fourths, and a little experience with simple adding and subtracting as well as finding a part of will give him a broader experience with their meaning.

He has made? The field of natural sciences opens almost unlimited possibilities for learning to know Him better and to love Him more. Everything around us was made by Him and must, therefore, reflect something of His personality. Of course, reflections can never attain the full beauty of the original, but in many cases they are the only means we have of learning anything about the original. I remember walking along a rather deep, clear stream running between two steep, high walls. By looking up I could see very little of these but, reflected in the stream, was an image that gave at least a hazy, blurred image of the beauty above. This is the way we see God in His creatures. His image is very blurred and hazy perhaps, but since He made them His image is there and our recognition of it can raise us to habitual communion with Him.

Many Opportunities

Perhaps you are thinking, "How could I ever accomplish anything with nature study when our course of studies calls for it only once a week—or once a month—or not at all?"

The answer lies in the fact that nature study is not limited to any one time or place. It is as near as your heartbeat and as far away as the farthest star. It can be studied in the trees outside your window or in the oases of the Sahara, in the morning or in the afternoon, in the classroom or on the playground. Since this is true there is not a subject in the curriculum which cannot be co-ordinated with it by an ingenious teacher. Problems in arithmetic can be formulated about subjects with which the child is familiar and so pave the way for discussions that tend to lead Godward; geography offers a fertile field for co-ordination with the spiritual, and English is almost a "natural." In civics and sociology the social insects can be used as a link with natural history. The creatures in the environment of the school can be made the topics of interesting discussions that link creature with Creator and draw the human heart upward.

It is also possible to associate natural history with the moral law. Just as Adam and Eve lost their preternatural gifts through disobedience and became outcasts from Paradise, so some creatures also have not followed the natural law governing behavior in their species and have become outcasts in the natural world. Parasites are an example of this. Even the old adage, "Beauty is but skin deep," finds application here. Some plants and animals that are very beautiful are also very dangerous, while others such as the toad and the earthworm are repulsively ugly but exceedingly useful.

God Made All Things

It should be possible to begin in the first grade or even in the kindergarten to show children how creatures reflect the attributes of God. These little ones, whose innocence itself reflects the purity of God, are most receptive to divine truths and invariably,

Nature Study and the Presence of God

*Sister John Joseph, O.S.F.**

There comes a time in the experience of most Catholic teachers when they realize that the paramount objective of all their teaching activities is to show young people how to live in intimate union with God. To do this they must make them habitually "God-conscious." To many otherwise very successful teachers this seems an almost impossible task. They can teach their children to say glibly, "God made me to know Him, to love Him, and to serve Him in this life and to be happy with Him in the next" but they cannot seem to give them the deep understanding of the words which will enable them to live richly and fully in the light of the supernatural as Catholic children should.

God Is Everywhere

To instill into her charges a consciousness of God's presence the teacher must feel it, live in it. Only too often, however, in spite of all her strivings in this direction, she has not advanced very far toward her goal of union with God. It is not always easy to determine why this should be true of souls dedicated to His supreme service. It may well be that they have a defective attitude toward this important matter and consequently use faulty means to attain the desired end. God's

omnipresence seems to them only another mystery—something too immense ever to be understood or grasped—and therefore habitual God-consciousness seems to them difficult if not impossible. This misconception may be due to the fact that such people have never learned to translate the thought of God's omnipresence into terms of things they can see and hear. Nature study and its related sciences offer such a means of translation, one which can be used by the youngest child and the most mature adult because they concern things with which all are necessarily coming constantly into contact. Regarded and used in the proper way the things of nature can most surely lead us to their Maker.

Reflections of God

It is not possible to establish intimate relations with others until we know something about them—what their ideals are, their hobbies, their attitude toward things we consider vital and important. The only way we can acquire such knowledge is by talking with them, reading what they have written, studying their actions, looking at the things they have made. We can be fairly certain that such things express a very real part of their personality. Why not apply the same principle to God and try to learn something more about Him by studying more carefully the things

*St. Francis School, Portage des Sioux, Mo.

show a keen interest in the things of nature. It is a simple matter, therefore, for them to hear the voice of God in the rustling of the wind and the songs of birds, to see the beauty of God in the setting sun and the radiance of flowers, to taste the sweetness of God in the luscious fruits and the nectaries of certain flowers, to feel the paternity of God in the home-building instincts of birds and in the devotion of their parents. An example that might particularly interest them and would apply here is the case of the little stickleback fish. The male of this species builds the nest and ferociously protects the eggs until they hatch. A child who has thus learned to associate his surroundings with God has taken the first steps along the path toward habitual God-consciousness.

The enthusiastic and zealous teacher can make use of innumerable occasions which present themselves for building upon this foundation and she will find that the impressionable, thoughtful child will advance steadily in the science of seeing God in all things. A study of the origin of the universe will speak to him of God's omnipresence and goodness, the laws governing its maintenance. His omniscience and wisdom, the presence of an infinite variety of creatures His love and generosity. A child, thus trained, by the time he reaches the seventh or eighth grade, will have his feet set firmly on the way to intimate union with God for he will understand our Lord's injunction to pray always in its true sense. Not only will his formal, set prayers take on a deeper significance but his every contact with his environment will be turned into a meaningful prayer. His whole life will be ennobled and beautified for he will instinctively reject cheap, tawdry, or evil things as being incompatible with the presence of God in which he lives.

Creatures Praise God

The idea of finding God in creatures is nothing new. The saints—from David to the Little Flower have done it. David in his Psalms constantly calls on creatures to praise God and sees Him manifested in them. The writer of the Book of Wisdom says, "From the greatness and beauty of created things, their Creator may be seen and known." St. Francis of Assisi called all creatures his brothers and sisters because he saw God reflected in them as surely as in his own soul. St. Bonaventure develops the idea very logically and very beautifully in his "Journey of the Soul to God." St. Theresa saw "His Majesty" present in His essence in every created thing. Our Lord Himself used the tender, brooding care of a hen for her chicks as a figure of His love for us. And during the Liturgical Week conferences held at St. Meinrad's Abbey, in 1942, several of the speakers recommended this practice of seeing God in all creatures as an exceedingly easy way of keeping oneself always in the presence of God.

Let us, then, give the practice our thoughtful consideration. Let us make it the subject of our meditation and we shall find our lives



These third graders at St. John School, Little Chute, Wisconsin, had a good time while studying the birds of their state.

A Project on Birds

*Sister M. Ernestine, O.P., and Sister M. Rosita, O.P.**

"Wisconsin Birds" was the unit project chosen by the third-grade class as their participation in the Wisconsin Centennial Program. Activities were correlated in writing, language, reading, music, and art. Enthusiasm became highly contagious. Eager little minds and skillful little hands devised bird contributions of all kinds.

Library browsings revealed that approxi-

*St. John School, Little Chute, Wis.

becoming richer and fuller, our spirituality deeper and truer for God will be more constantly in our thoughts. Time for us will then be expressed in terms of eternity and we shall find this a powerful weapon against restlessness and boredom.

If the idea still seems too comprehensive to be practical, the contribution which the teacher can make toward its development in her charges is slight, let us remember,

"Little drops of water, little grains
of sand,
Make the mighty ocean and the
pleasant land."

Perhaps the teacher's tiny contribution may become part of a mighty ocean of love for God in the soul of a child and enable him to live in a pleasant land where he walks with God.

mately 360 different kinds of birds made their homes in Wisconsin. Their species, nesting, and food habits were discussed.

Work on the unit was begun in early February and the children eagerly observed the habits of the little birds who could brave Wisconsin's cold winters. It was with eagerness, too, that they welcomed the state bird—the robin.

The language periods were spent in composing bird stories, little rhymes, songs, and poems. Oral discussions, too, were part of each day's program.

Some of the boys, who were handy with saws, made and painted birdhouses. Six cleverly cut jig-saw puzzles were the contributions of five of the boys.

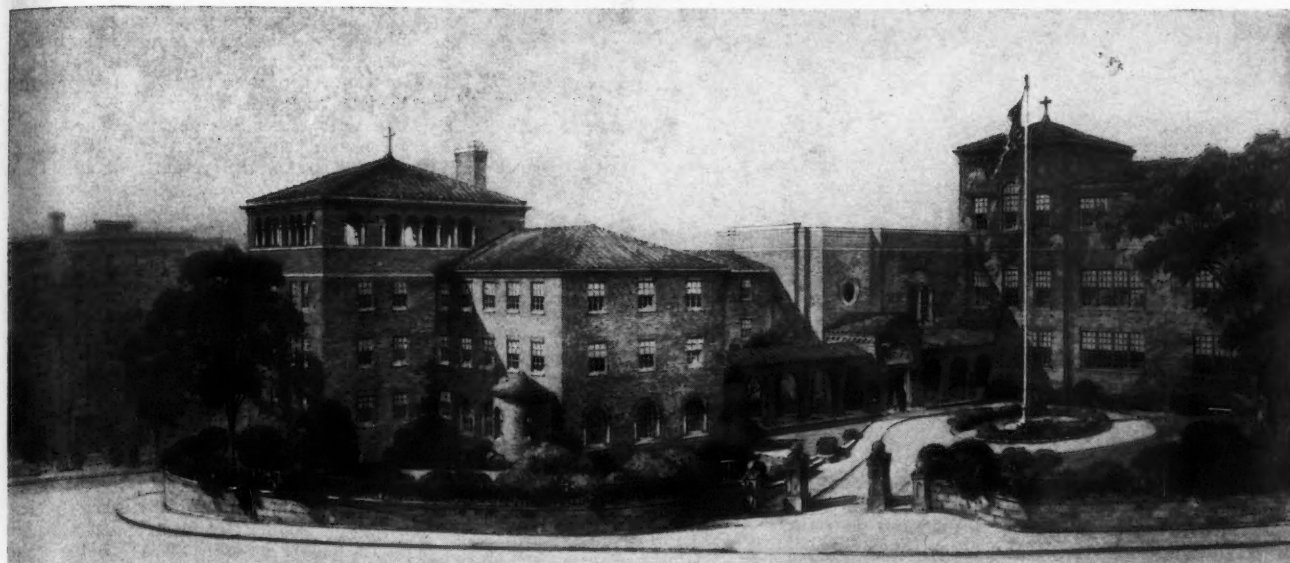
The girls used their skill sewing towels, pot holders, and pillow slips on which they outlined and embroidered birds.

As a result of the art classes, dozens of posters, illustrated booklets, paper cutting bird cages, and colorful birds made from egg shells furnished attractive decorative material for the classroom. Several of the children attempted bird painting on glass. All took pride in doing neat work.

In conclusion, the class had an open house exhibit for the faculty of the school, the parents, and the elementary grades.

As a result of this project, the children's interest in birds and bird life was awakened, and many acquired a permanent appreciation of birds in general.

The Fabric of the School



Aquinas Hall High School and Convent, Bronx, New York City. Designed by Eggers & Higgins, Architects, New York City. The convent is the building to the left with open arches on the top floor.

The New Home for the Sisters

The picture on this page shows the new convent for Aquinas Hall High School, Bronx, New York City. The Aquinas Convent, planned by Eggers and Higgins, will be of red brick and limestone trim in Romanesque style to match the existing school. A cloister will connect the convent and school buildings.

On the main floor, the convent will have

a chapel and sacristy, four parlors, and nine rooms for nuns. The second floor contains a suite with bedroom, study, and bath, a community room and rooms for 14 nuns. The third floor has a suite for the principal of the school, consisting of study, bedroom, and bath; the floor also has rooms for 18 nuns.

There is a tower logia at the southwest

corner which can be used in winter or summer.

Due to topographical conditions which are favorable, it has been possible to locate the refectory, kitchen, pantry, and servants' facilities on the lower level and still have full light and air.

The school is staffed by the Dominican Order of Sparkill, N. Y.

A School Plant Questionnaire

*Brother Eugene Streckfus, S. M.**

AT TIMES, it is quite fascinating to find out what a given classification of people would think about a given situation or problem. In the summer of 1947, at St. Louis University, a class in education were anxious to ferret out just how Catholic religious teachers, men and women, would apportion a given number of points or values among the various physical aspects of a school plant. The idea was first tried out on the students in the class and aroused considerable interest among them. In a very short time a written questionnaire was arranged and distributed by the students with appropriate instructions. The students were requested to explain the questionnaires before requesting written answers or scores. About 150 questionnaires were returned, completely scored. After all possible scored questionnaires were turned in they were treated statistically, checked and rechecked. Below is an exact copy of the questionnaire and the composite results.

*Chaminade High School, Clayton 5, Mo.

THE SCHOOL PLANT

How would you rate, in importance, the seven items listed below? They are not listed in the order of their importance. Please, distribute a thousand points among these seven items listed as you judge fit and proper. Please, read over the entire material before scoring.

1. Location of the School Plant. . . 140 Points

Take into consideration its accessibility, environment, transportation facilities, size of the site, arrangement of space, landscaping, etc.

2. The School Building. 149 Points

Take into consideration its architectural scheme, flexibility for use and activities, economy of space, proportions, noise level, paint scheme in general, storerooms, stair exits, corridors, etc.

3. Academic Classrooms. 198 Points

Take into consideration its size and proportion, color scheme, soundproofing, natural lighting and ventilation, artificial lighting, chalkboards, teachers, locker or lockers, stor-

age, equipment for teaching, pupil stations or desks.

4. Special Classrooms. 138 Points

Take into consideration the science laboratories, commercial rooms, industrial rooms, arts rooms, home economics, music and singing rooms, typewriting room or rooms.

5. General Rooms. 131 Points

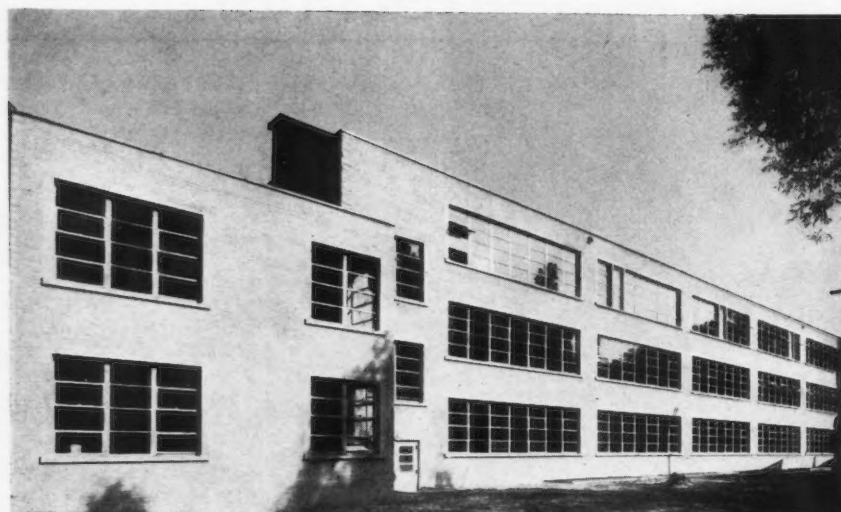
Take into consideration the auditorium, gymnasium, physical education rooms, library, cafeteria or lunchroom, medical room, stationery or bookroom, small assembly room, storage for school equipment as projectors, maps, films.

6. Administration Rooms. 83 Points

Take into consideration the school office or offices, teachers' rest and workroom, community rooms, janitors' rooms, record files and vault, reception room, etc.

7. Mechanical Equipment. 161 Points

Take into consideration heating and ventilation system, artificial lighting, toilets and lavatories, drinking fountains, showers, fire-protection equipment, electric system, tele-



The new Canisius High School, Buffalo, N. Y., is well lighted. To minimize loss of heat, the extensive window space is glazed with "Thermopane," the new insulating glass. This school for 1000 students was designed by Albert A. Rumschik, architect of Buffalo, N. Y.

phones, radios, lockers, motion picture equipment, opaque projectors, cleaning system and materials, clocks and signal devices.

Results Are Debatable? Maybe!

One has to bear in mind that such a questionnaire method in scoring is subject to all of the plus and minus errors of the system. The sampling was widespread as to age, experience, responsibility, sex, etc. The results were checked and rechecked for correctness and possible errors. But, despite all of the care used in treating numbers, the ultimate answer cannot be sure unless it be postulated that the original values were correct and objective. It may be well to recall the failure of the recent presidential polls. There are many factors that cannot be or are at least not registered and these in many instances have enough weight to invalidate an otherwise reliable conclusion.

General Aim of the Study

It is one of the definite aims of this article to excite a certain amount of interest in the material side of a school plant. At the present time it is impossible to publish an "exact" evaluation of the various items in the questionnaire. By the time an accurate scale could be prepared it would already be out of date with respect to time and ideas. Criticisms of all sorts are gladly accepted and given due weight and consideration. If enough arrive, they will be treated in a separate published article in the near future. No anonymous criticisms or praises will be considered or published. All names will be withheld unless requested otherwise. The faculty and the student body at St. Louis University should be congratulated for encouraging research and courses in this relatively new field of Catholic education.

Are Administrators and Teachers Interested?

Many of our school administrators registered little interest in a school building and its problems. Some claim, and it might be added with a certain amount of truthfulness,

"That aspect of education is out of my line—Our superiors have always taken care of these problems—We are very seldom consulted about such matters—Our job is to teach." Others say, "That problem doesn't interest me and I probably will never be requested to act in the capacity of a builder or supervisor of buildings—Leave the building and its problems to the proper ecclesiastical authorities—It is the worry of the superiors."

If these and such like opinions are rampant, as they seem to be among our Catholic teachers and administrators, it is not surprising that a not too large Catholic university could justly claim, "We would gladly offer courses in Catholic school building problems—but there are not enough advanced students interested to warrant such a course. We try to provide courses which our students require and in which they are interested." It is the contention of the author that the opinion expressed above can be substantially confirmed. There must be a substantial time lag between present practice in erecting, maintaining, and operating Catholic school plants and the current practice in general good building.

General Comment on the Two Highest Evaluations

Probably, the readers may and even should object to some of these evaluations. An average opinion cannot be anyone's opinion in particular. The final scores are a composite opinion made up of divergent views, each deviate evaluation carrying its proper statistical weight. A composite score of this type might well be called, "The Fashion of the Times." In a very few years, this "fashion" may change, even radically, due to outside and inside influences, new inventions, new university courses, and a multitude of other factors. The two items polling the highest scores were No. 3, "The Academic Classroom" and No. 7, "Mechanical Equipment." Our religious teachers fully realize that a good classroom is essential but that there exist other vital factors that are required to make the school a success. Possibly, the relative high score for mechanical equipment was due to the evaluation by

the younger teachers. In their preconvent days, in their civilian home, they had had many modern devices and conveniences and they were convinced that these represent definite necessity for a peaceful and happy home, although not absolutely essential in the full amount. There were relatively few protest or deviate voters to improperly overweigh this particular score. Some remarked, concerning mechanical equipment, "Very little thought was given to the relative importance of mechanical equipment." Others expressed the thought that, "Some modern schools were built, incorporating ideas of many years past. Catholic practice in the mechanical equipment field lagged the up-to-date ideas by twenty years or more." The majority were of the opinion that, good teachers make a school what it is and at least, temporarily, do a good job of teaching regardless of the mechanical equipment.

Administration Rooms Receive a Relatively Low Evaluation

This item received a relatively low evaluation. It is difficult to account for this in this age of centralization. Possibly, some "protest" votes cast without comment brought this item in the lowest bracket, for 83 points is considerably under a one seventh value of the total 1000 points. Again, many of the scorers were grade school administrators and teachers where very little attention ever has been granted to administration rooms and their appurtenances. One oral comment from a questionnaire checkup put it tritely but too critically, "Why have an office when there is no one to occupy and use it—it would just be cluttered up with junk, cast off articles, etc." One written comment said, "A school cannot be run from an office." The following suggestion comes from an elderly teacher, "As schools become larger and more complex to operate there will be a tendency toward centralization in the school office for routine affairs that are now, by necessity and perforce of circumstances, handled by the teachers."

This low score for the administration rooms seems to indicate the present practice in Catholic schools in the Midwest is not functioning properly or at least is not rendering much assistance in the proper conducting of a school. Some think of it as, "A place where orders are issued—bulletins printed—problem children properly chided and put back in scholastic or disciplinary lines—where pupils and teachers alike enter with fear and trepidation—it is associated with expulsion—punishments."

These criticisms may or may not be justified. If postulated that these opinions are reliable and valid, the scoring seems to indicate that an entirely different slant should be given to the proper functions of an administration center before teachers would be willing to grant a higher evaluation. The author's interpretation would be something like this: "The voters of this questionnaire are unaware of the work being performed in a school office and the only function affecting their immediate area would be that of discipline; consequently, when a student is sent to the office or a teacher is called to the office, the first impression would be that some form of punishment is to be administered. This opinion will change with time." These protesting votes may also indicate that the teaching staff has not been properly trained to use the facilities of a school office or would even know that the 'office' can be of help."

Remaining Five Items

The remaining five evaluations are about what might be expected. Possibly, in a few years the various Catholic universities may establish courses of study or workshops or even research along this neglected field of education.

The Catholic Church is always careful not to overevaluate the material part of the Universe. In fact, the present materialistic trend of the non-Catholic world would tend to warn the Catholic Church to be more careful than ever before.

Itemized Evaluation of the Seven Main Items

In another article these various items will

be reported in the form of subdivisions of the main items. This next evaluation of the subdivisions of the items was scored by another group of students in the education department of St. Louis University a year later. Again, many scores were checked orally and other oral interviews were held on these subdivisions. The original idea of this whole study was to find out if it were possible to make a "Score Card Survey of Catholic Schools," accompanied by a "Handbook," that could be used as a measuring device. The study also will help to emphasize the fact that there is a necessary material side to education and teaching and that this angle of education must be considered properly in its proper place.

Schoolhousing Needs in City School Systems, 1947-1948

The National Education Association in 1947 conducted a survey of school building needs in cities whose population is more than 2500, in an attempt to define the extent of a problem now critical because of increased birth rates and neglect during two decades of depression and war. The results, printed in the December, 1948, issue of the N. E. A. *Research Bulletin*, are based on data from 1597 — not quite half — of the nation's city school systems. Rural areas are not considered; hence the very real needs indicated are necessarily underestimated.

Inadequate Buildings

The first indication of need considered was the age of permanent school buildings. Two per cent still in use date from before 1870, 20 per cent from 1870-99, 57 per cent from 1900-29, 16 per cent from 1930-39, and 5 per cent from 1940 on. Comparison with figures for 1934 shows only a slight shift toward a greater proportion of newer schools. Percentage enrollment in schools built at different times approximates the percentage of schools in each group, though newer buildings have somewhat larger capacities. Overcrowding is necessary in 5 per cent of the reporting cities. In other terms, 18 per cent of the buildings housing 22 per cent of the children are used beyond capacity, and the average for each is 31 per cent more than its rated capacity. One city in ten utilizes half-day sessions. Furthermore by 1950, 19 per cent of the cities — almost twice the current percentage — expect to find this measure necessary. Makeshift housing arrangements are widespread, too. About 173,000 children go to school in temporary buildings, 20,000 in rented quarters, and 217,000 in buildings condemned as unsafe or unsanitary. Most of these are in elementary schools. These indications of insufficient housing — overcrowding, half-day sessions, and unsuitable buildings — are most ex-

tended in the Southeast, the Southwest, and the Far West.

In summary, 16 per cent of the children now in school are in some way inadequately housed. As far as remedy is concerned, building activities currently under way will care for about 2 per cent of those now enrolled. How inadequate this is is further indicated by the fact that four cities out of five reported urgent need for buildings not yet under construction or contract. These projects would total 45 per cent of existing buildings. If these needs are representative for the nation, city school systems now need 12,000 construction projects, whose cost, based upon the average cost of current projects, would be \$1,500,000. This estimate is conservative compared to the \$6,600,000 the U. S. Office of Education considered necessary for the whole nation at the beginning of 1948, and the \$1,250,000,000 *annual expenditure* for the next several years suggested by the 26th Yearbook Commission of the American Association of School Administrators. Estimates from other sources in accord with these larger figures suggest that school boards reported only their most urgent needs and emphasize the fact that this report deals only with city school systems.

Costs Are Excessive

The problem is complicated, also, by constantly spiraling prices. An index taken from *Building Costs*, by Boeckh and Associates shows that cost of material and labor in 1948 for general building was 208.8 per cent of costs between 1926 and 1929. The magazine, *School Executive*, has published a monthly index of school building costs since April, 1947, which indicates an 85 per cent increase in August, 1948, over costs for 1935-39. These indexes do not, of course, consider the contractor's cushion, justifiable because of uncertain conditions, which often makes the total cost much higher. Such data on building costs of cur-

rent projects as was received showed variations, in different localities and for different types of buildings, between 32 cents and \$2.50 per cubic foot, with a median of 86 cents. These figures are to be considered not as standards, but as indications of cost trends.

Be Prepared

There is no set solution for each manifestation of this important problem, but certain suggestions may be utilized by every community. Each community should have accurate information about its school housing needs, which information should be widely publicized. Planning, even very far in advance enables building to begin at the first propitious time. Financial conditions — the amount the community itself can bear, and the amounts to be expected through state and federal aid — should be well investigated. Finally different types of architecture, new ideas in educational building, should be carefully evaluated to assure successful planning in terms of function and economy.

The schoolhousing shortage did not develop overnight. Figures for the nation as a whole — both rural and city systems — show that the 19 cents of every educational dollar spent on building during the twenties dwindled during the thirties to 10 cents, and since 1939 to 5 cents. The problem now is the inevitable result of the building lag they indicate. The solution will not be achieved immediately, but if the nation's educational system is to meet the challenge of a constantly rising school enrollment, vigorous action must be taken without delay.

SCHOOLS FOR LAY TEACHERS

The Brothers of the Christian Schools were the pioneers in conducting normal schools for laymen. Rural pastors were asking St. John Baptist De La Salle for one Brother to conduct a school. Since the Brothers' rule required them to live a community life, these requests could not be granted.

To solve the problem, St. De La Salle, in 1684, opened the Seminary for Country Schoolmasters at Rheims, France. He has left the following statement regarding the Seminary: "Those who studied in this seminary remained in it for several years until they were thoroughly trained both in religion and in what pertained to their future employment. They did not have to pay for their lodging or board. Having completed the course, they were assigned to the parishes, where they exercised their teaching duties without any other relations with the Brothers' community than those of courtesy and good will."

In 1699, St. De La Salle opened another more complete normal school in Paris, with a practice school in connection.

The Brothers still conduct teacher training schools in France.

Catholic Education News

HONORS AND APPOINTMENTS

Knight of Malta

Pope Pius XII has created Notre Dame's famous football coach, Frank W. Leahy, a Knight of Malta. Cardinal Spellman conferred the honor at induction ceremonies in New York on January 17.

The order was founded during the eleventh century, and its Knights are laymen who have "in an outstanding manner furthered the well-being of the Church, the Holy See, and Society."

Honorary Degree to Gen. Smith

Duquesne University in Pittsburgh recently conferred an honorary doctorate of laws upon General Walter Bedell Smith, U. S. ambassador to Russia.

Ladycliff's New Dean

Recently appointed dean at Ladycliff College, Highland Falls, N. Y., is Sister Margaret Mary of the Missionary Sisters of the Third Order of St. Francis.

Diocesan Sup't of Schools

Replacing Rev. William E. Barclay as superintendent of schools for the Diocese of Nashville, Tenn., is Rev. Frank Pack.

Maritain Receives Leo XIII Medal

The Sheil School of Social Studies, for his "outstanding contributions to Christian social education," has awarded the Pope Leo XIII Medal for 1948 to Jacques Maritain.

Elected to Gallery of Living Catholic Authors

On the merit of his written contributions to biblical studies and religious education, Rev. Thomas Plassmann, O.F.M., president of St. Bonaventure College, New York, has been elected to The Gallery of Living Catholic Authors. His works include *The Significance of Beraka* (1913), *Bartholomaeus Anglicus* (1917), *Upon This Rock* (1944), and *From Sunday to Sunday* (1948).

President of College Association

At its 35th annual meeting the Association of American Colleges elected Very Rev. Dr. Vincent J. Flynn, president of the College of St. Thomas in St. Paul, president. Other officers are Dr. Daniel Marsh, Boston University, vice-president; Dr. Le Roy E. Kimball, New York University, treasurer; and Dr. Guy E. Snavely, executive director.

At the same meeting Very Rev. John A. Flynn, C.M., S.T.D., president of St. John's University, Brooklyn, was elected to the Administrative Board of the Association's Commission on Christian Higher Education. He succeeds Dr. Edward A. Fitzpatrick of Mount Mary College, Milwaukee.

Rector for Theological College

Succeeding Very Rev. Lloyd P. Macdonald, now U. S. provincial of the Sulpician Fathers, as rector of the Theological College at the Catholic University of America, is Very Rev. John P. McCormick, S.S., formerly rector at St. Edward's Seminary, Seattle.

Phi Beta Kappa Honors Nun

National honor fraternity, Phi Beta Kappa, has honored Sister M. Aloysius Molloy, president emeritus of St. Teresa College, Winona, with election to Phi Beta Kappa Associates, a select group of 200 of the society's 100,000 members. Sister Teresa is president, also, of the NCEA College and University department and holds the Papal Cross "Pro Ecclesia et Pontifice," and the Cross of Merit of the Constantinian Order of St. George.

Sacred Roman Rota

Pope Pius has appointed Rev. William J. Doheny, C.S.C., professor of canon law at the University of Notre Dame, as auditor of the Sacred Roman Rota, the Church's highest marriage tribunal. One other American judge serves

on the Rota: Msgr. Francis J. Brennan, appointed in 1940 from the Philadelphia Archdiocese.

Chile Honors Jesuit

Rev. Gustave Weigel, S.J., of Woodstock College, for his 11 years of educational work at the Catholic University in Santiago, has been created an officer in the Orden al Merito by the Chilean Government.

Counsels Catholic University

His Eminence, Dennis Cardinal Dougherty, named Judge Vincent A. Carroll to represent the Philadelphia Archdiocese on the advisory committee counseling the legal department of the Catholic University of America. Judge Carroll, a Papal Chamberlain, is one of seven prominent lawyers selected for the board by various members of the American hierarchy.

Directs Headquarters of the C.P.A.

Rev. Alfred J. Barrett, S.J., head of Fordham University's division of Journalism, now directs the national headquarters at Fordham of the Catholic Press Association of the United States.

International Student Service

Former executive secretary of the N.F.C.C.S., John J. Simons of Elizabeth, N. J., now assists the general secretary of the International Student Service in Geneva, Switzerland.

Vocational Director

Rev. Gerald J. Whelan, C.Ss.R., is director of vocations for the Eastern Redemptorist Province, a post created recently to help supply mission priests for Negroes of the South, the West Indies, and South America.

Research Fellowship

Miss Isabel Snyder, associate professor of Spanish at Loyola University of the South will spend the summer in Europe on a Carnegie Institute fellowship, doing research on the life and works of Eduardo Marquina, Spanish poet-dramatist.

Franciscan Provincial

Mother M. Bernice succeeds the late Mother M. James as superior of the American Province of Franciscan Missionary Sisters. She and her secretary were formally presented, December 31, to the nuns of Mt. St. Joseph, Peekskill, N. Y., by Rev. Mother Marie Cecilia, the Institute's Superior General.

Manhattan Confers Doctorate

Dr. John M. Chang, Korean ambassador to the U. S., and graduate of Manhattan College, re-

ceived from his alma mater an honorary doctoral degree.

Edits "Messenger"

Rev. Thomas H. Moore, S.J., superior of the Jesuit Retreat House in Manresa since 1942, now edits the *Messenger of the Sacred Heart*. Known as educator and author, Father Moore has written several devotional books and, while professor of physics at St. Joseph's college, Philadelphia, he built the Lonargan School of Mechanics.

Papal Chamberlain

Pope Pius XII has made Rev. Gilbert Schmenk, vice-rector and procurator of the Pontifical College Josephinum near Columbus, Ohio, Papal Chamberlain with the title, Very Rev. Monsignor.

CARE Secretary

Thomas Keogh, who represents the War Relief services of the National Catholic Welfare Conference, has been re-elected secretary of CARE for 1949. A prominent attorney known for his activities in behalf of the blind, Mr. Keogh has served as its secretary since CARE was organized.

Consultant in Education

Marjorie A. C. Young, M.P.H., M.Ed., of Dorchester, Mass., has been appointed consultant in education to the National Society for the Prevention of Blindness.

German University President at Georgetown

President both of the University of Frankfurt and the Council of Presidents of Universities in the American zone of Germany, Dr. Walter Hallstein this year is research consultant and visiting lecturer in Georgetown University's school of foreign service.

AD MULTOS ANNOS

● MOTHER M. PIERRE DESMOND, R.S.M., provincial of the Scranton Province of the Sisters of Mercy of the Union, celebrated her golden jubilee, November 27. Prior to her election as provincial, she was president of Misericordia College in Dallas, Pa.

● BROTHER GERARDIAN, who as a Christian Brother taught Most Rev. Patrick A. O'Boyle, archbishop of Washington; Most Rev. Henry T. Klonowski, auxiliary bishop of Scranton; Most Rev. Raymond Lane, M.M., superior general of Maryknoll; and Most Rev. Edward P. McManahan, auxiliary bishop of Erie, Pa., November 13, observed his golden jubilee at the Normal Institute, Ammendale, Md.

● Librarian, now, at Bishop Loughlin Memorial High School in Brooklyn, BROTHER CECILIAN ANTONY, completed 25 years as a Christian Brother on January 6.

● MOTHER ESTHER, regional superior of the Religious Venerini Sisters, at her Order's novitiate in Worcester, Mass., observed her golden jubilee on November 28.

● PROFESSOR ALPHONSUS LESOUSKY was honored for his 36 years of teaching aspirants for the priesthood at St. Mary's College, in Kansas, when fifty of his former students at Thanksgiving dinner presented him with praise, a purse, and a new Chevrolet sedan.

● REV. DR. EDMUND J. GOEBEL, archdiocesan superintendent of schools in Milwaukee, marked his silver sacerdotal jubilee on January 23.

● BROTHER JOSEPH J. FLINN, S.J., on December 23, completed 25 years as financial secretary and accountant on the staff of the *Messenger of the Sacred Heart*.

(Continued on page 22A)



Very Rev. Vincent J. Flynn, Pres., College of St. Thomas, Pres., Association of American Colleges.

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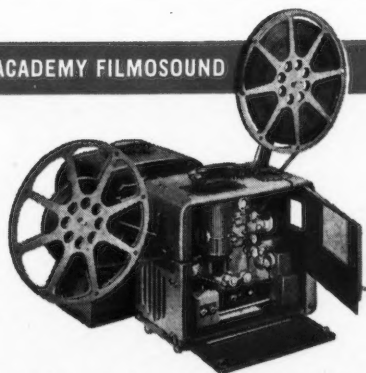
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PROJECTOR "A"	Twice (Major)	9 times	4 times	Very Unsteady	Fair**
PROJECTOR "B"	Once (Minor)	16 times	6 times	Steady	Poor
PROJECTOR "C"	Once (Minor)	2 times	Once (at 64 hrs.)	Slightly Unsteady	Fairly Good**
PROJECTOR "D"	Twice (Major)	15 times	7 times	Very Unsteady	Poor**
PROJECTOR "E"	Twice (Major)	6 times	3 times	Unsteady	Fairly Good**
PROJECTOR "F"	Four Times (Major)	27 times	13 times	Very Unsteady	Poor

* Ratings indicate condition of film relative to scratches and wear.

** Indicates machine also deposits oil on film.

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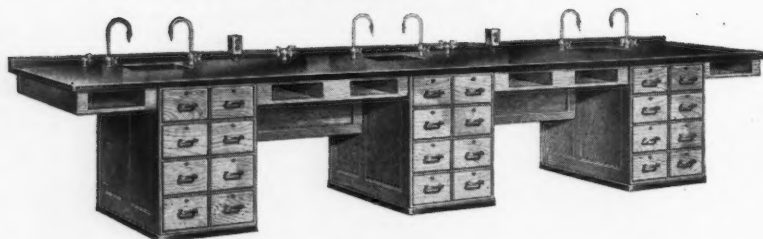
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EDUCATIONAL DIVISION



C. G. Campbell, President

5010 S. Center St.

Adrian, Michigan

Evaluation of Audio-Visual Aids

George E. Vander Beke, Ph.D.,* Compiler

X. Iberian Peninsula

16mm. Sound. 11 minutes. Encyclopedia Britannica Films. Wilmette, Ill. Sale, \$45; rental, \$2.50. Black and White.

Contents. This film gives a comprehensive overview of modern Spain and Portugal. Animation shows the dominant physical features of the peninsula, showing the high central plateau, fringed by narrow lowlands along the coast. A survey of the life and character of the peninsula's 34,000,000

people is presented, illustrating life in villages, farms, and the capital cities of Madrid and Lisbon. The peninsula's old-fashioned agriculture is shown, ranging from sheep grazing in the poor central plateau to wheat and barley raising, the cork growing industry, olive oil growing and extraction. Crops like sugar beets, oranges, and grapes for wine are also illustrated.

Turning to mining and industry, the film illustrates the locations of iron, coal, copper, lead, and mercury deposits.

Appraisal. A fine film. Good use of animation techniques. Well planned.

Utilization. For upper grades and junior high

school classes in geography and social studies. Will furnish a physical background for a discussion of Spain's present government in senior high school. Also for commercial geography classes.

X. The Hail Mary

35mm. film strip, 69 frames and four 12-in. records. Catholic Visual Education, 149 Bleecker St., New York 12, N. Y. Sale, \$15. Color.

Contents. These are illustrated rosary meditations with a commentary by Mother Mary Clarita, O.S.J. The frames depict Christ from the crib to the cross in company with Mary, Queen of Mothers. The narration stresses the meditations as an integral part of the rosary devotion.

Appraisal. These frames are beautiful. The narration by Mother M. Clarita is tender and appealing, yet strong and impressive.

Utilization. This audio-visual film strip should prove helpful to teach children and adults the use of meditations when reciting the rosary. Too many of our laity do not really understand the Mysteries. The lives of Christ and Mary are compared to our own and we gain hope for an eternal reward by associating each precious decade with a mental picture of the Blessed Mother and her Son going about their daily activities.

The seeing of the frames on the screen and the hearing of the appropriate comments while in semidarkness is a good psychological device. It lends itself well to the idea of retirement and contemplation. Do not attempt to cover more than the five decades in one lesson.

X. Saints and Sanctity

35mm. Film strip. 46 frames, and two 12-in. records. Catholic Visual Education, 149 Bleecker St., New York 12, N. Y. Sale, \$12.50. Color.

Contents. A presentation of facts regarding some of the saints of the Church. Some of the blessed in heaven were ordinary people. They were tradespeople, professional men, housewives, not all priests or Sisters. Father Michael J. Quinn, director of the Confraternity of Christian Doctrine of the Diocese of Brooklyn is the narrator. He talks to the young boys and girls about sanctity, why one should be a saint, and how ones goes about becoming one.

Appraisal. This device is likely to appeal to teen-age youngsters. It will bring to them an understanding of the saints' lives which will take them out of the realm of the impossible. The showing of the film strip should be followed by the reading of the biographical sketches of the saints.

X. The Vatican of Pius XII

16mm. Sound, 22 minutes. Library Films, 25 W. 45th St., New York 19, N. Y. Sale, \$60. Rental available. Black and White.

Contents. Filmed in Rome by special permission of His Holiness, the picture shows exclusive scenes of the Pope and the varied activities of Vatican

(Concluded on page 20A)

THE RATING CODE

(X) An excellent device, closely related to teaching needs, one that will be continually useful.

(G) A good device, one that may be used, but generally supplementary in nature.

(P) A poor device, one that would have little or no value in teaching. Distorted facts are included.

The Committee will not approve any films dealing with faith, morals, or religion which have not been approved by the proper ecclesiastical authorities at the time of production.

*Registrar and Professor of Education, Marquette University, Milwaukee, Wis.

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*Webster's Dictionary definition of the word "Bonus"—"Something given in addition to what is usual or strictly due."



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Audio-Visual Aids

(Concluded from page 18A)

City. The life of the many workers and attendants needed to carry on the work of the Church is depicted.

Appraisal. A fine film with good photography. Many people will be surprised to learn how the personnel of Vatican City go about their respective duties. The preservation of the priceless treasures alone requires the services of unusually skilled artisans, lay and religious. The commentator is clear and distinct in his presentation.

Utilization. In upper grades, high schools, church societies, convents, and institutions. The showing of this film will provoke many activities in language, history, and social science classes.

X. Industries of Mexico

16mm. Sound. 11 minutes. Simmel-Mesewey,

Beverly Hills, Calif. Sale, Color, \$85. Black and White, \$49. Rental available.

Contents. The film shows agricultural processes, the raising of cattle, the working of the mines, industrial plants and handicrafts.

Appraisal. A good film. Excellent for a rapid preview of Mexico. The 11-minute movie should be an excellent motivating device for a lively class discussion.

Utilization. In classes in social sciences and geography groups. Teachers should use this opportunity to discuss the religious activities of the Mexican people.

X. Modern Mexico

16mm. Sound. 10 minutes. Simmel-Mesewey, Beverly Hills, Calif. Sale; Color, \$85; Black and White, \$49. Rental Available.

Contents. The film shows several large cities, the buildings, people, and business. There are

views of important harbors, transportation, housing, and education.

Appraisal. A good broad presentation of the activities of the people in Mexico's large cities.

Utilization. In social sciences and geography classes.

X. Lowlands of Scotland. Midland Journey. So This Is London. Ulster Story. The Way to the West. Welsh Magic.

16mm. Sound. Each film, 13 minutes. British Information Services, 30 Rockefeller Plaza, New York 20, N. Y. Sale, \$29.75 each or \$157.50 for the set. Rental, \$2.50 each.

Contents. This set of six films shows various parts of Great Britain. The historical border country from Glasgow to Edinburgh. The midlands with their industrial towns, pasture lands, and the home of Shakespeare. London, the biggest city in the world, with its historical landmarks. Ulster as a land of small farms, popular resorts, and famous legends. The rugged sea counties of Cornwall and Devon. Wales as a land of mountains and valleys, of coal mines and musical voices.

Appraisal. A very fine set of films. These movies will prove an excellent tool for any teacher of European history or geography. The human phase of the land is brought out.

Utilization. In classes in history, sociology, and geography. The one-reel film fits in very well into one class period.

X. The Nature of Democracy

35mm. Slide films. The Jam Handy Organization, 2821 E. Grand Blvd., Detroit, Mich. Color.

Contents. A series of seven discussional slide films. Each film guides a discussion. With each series there is a booklet of suggestions for using the series. Slide films are: (1) Democracy at Work, (2) Freedom of Religion, (3) Equality Before the Law, (4) Taking Part in the Government, (5) Freedom of Expression, (6) Education, (7) By and For the People.

Appraisal. These strips should be used as a basis for discussions. A difference of opinion from the one shown will be most beneficial to the group as an example of Freedom of Speech. Such films are very much needed to present the several phases of social, political, economical, and religious issues. Leaders of discussion and study groups will find this a provocative device.

Utilization. In high schools and college social science groups. Also Church societies.

X. The Flow of Electricity

16mm. Sound. 10 minutes. Young America Films, 18 East 41st St., New York 17, N. Y. Sale, \$38.50. Rental available. Black and White. Teacher's Guide.

Contents. The film explains the factors which affect the flow of electricity through a simple electrical circuit, introduces the electron theory, and shows the application of a simple circuit in a home situation. The movie is built around the inquiries of Betty and Bob, whose father explains to them what electricity is, and how the electricity used in the home travels over an electrical circuit.

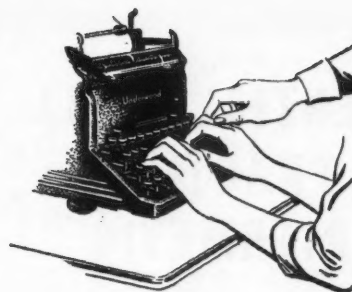
Appraisal. A fine device with pedagogically sound animation. The limitation of the content to a simple circuit provides a thorough understanding and will provide a good foundation for further instruction.

Utilization. In general science classes in the upper grades.

Cistercians in Ulster Again

A house built by Dr. Nathaniel Alexander, one-time Protestant bishop of Meath, is now the Cistercian monastery of Our Lady of Bethlehem. It's on the banks of the Bann River, near Portlengone, not far from Macosquin, the site of a famous pre-Reformation Irish Cistercian Abbey.

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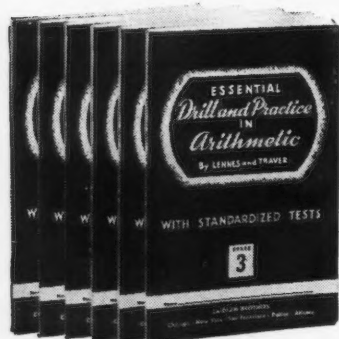


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Catholic Education News

(Continued from page 104)

SIGNIFICANT BITS OF NEWS

British Social Worker Tours America

Mrs. Dermot Morrah, deputy chairman of the Tower Bridge Juvenile Court in London and active Catholic social worker, is now in America on a four-month lecture tour. Considered an expert in solving the problem of juvenile delinquency, she hopes while here to learn something of American methods.

Summer School at Fribourg

American Catholics, religious and lay, this summer will be able to attend a six weeks' course at the University of Fribourg, Switzerland, designed to provide knowledge of Europe today from the continent's outstanding Catholic scholars. The phases studied will be European history, the Church in contemporary Europe, contemporary philosophic trends, European politics, and European economic and social problems. Courses will be in English, French, and German.

Besides scholastic opportunities, the summer school will include special lectures, concerts, folk festivals, and weekly excursions to various parts of Switzerland. Ample lodging at fairly reasonable prices is available.

Anyone can attend — teachers, students, priests, and laymen interested in international politics from a Catholic point of view are welcome. It is hoped that a number of religious teaching social sciences, history, and languages will be able to come. More detailed information may be obtained from The Secretary, Summer School 1949, University of Fribourg, Fribourg, Switzerland.

Pilgrimage to Fatima

St. Meinrad's Abbey is sponsoring a Second National Pilgrimage to the Shrine of Our Lady of Fatima in Portugal, to be made as an act of reparation through the Immaculate Heart of Mary, as a petition for peace, and as expression of gratitude for our Lady's message of help and hope for the world.

Most Rev. Paul Schulte, D.D., Archbishop of Indianapolis, will lead the pilgrimage. Rev. Jerome Palmer, O.S.B., editor of the *Grail* magazine, will be the spiritual director. Rev. Joseph Caccia, authority on this section of his native Portugal, accompanies the pilgrims. The group will proceed to Rome for an audience with the Pope, after assisting in Shrine devotions. Those who wish may go on to visit Lourdes.

Inquiries should be addressed to the International Catholic Travel Service, Washington, D. C., or to Rev. Jerome Palmer, O.S.B., St. Meinrad's Abbey, Meinrad, Ind.

Interracial Week

The Race Relations Conference of St. Mary's College, Kansas, has released its plan for the second annual Interracial Week, to be observed March 6-12. The plan, besides suggestions of last year, has new ideas on music, debates, reading material, and poster topics, from prize-winning entries in a special contest. Father J. Roger Lyons, S.J., of the central office of the Sodality, has chosen the plan for his organization's March project.

Conference on Prevention of Blindness

March 16, 17, and 18 are dates for the conference of the National Society for the Prevention of Blindness, to be held in New York. Its theme will be "The Battle Against Blindness—the Next Forty Years." Details of the program may be obtained by writing to the Society, 1790 Broadway, New York 19, N. Y.

Nuns for Cana Conferences?

Rev. Edward Dowling, S.J., in the February
(Continued on page 25A)

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Catholic Education News

(Continued from page 22A)

issue of *Action Now*, national Sodality magazine, suggests that, until the time when Cane conferences can become conferences among married couples, rather than lectures by a celibate, nuns may possibly be able to alleviate the shortage of priests for this sort of work by entering it themselves. As he says, most parents are most interested in their children, and a nun who teaches in any school on any level should be better able than a priest to discuss the relationship between the child and his parents.

Comics

According to *The Southern Cross*, South African Catholic newspaper, South African Catholics are quite happy to discover that new import regulations eventually will cut off the supply of American comics now devoured by their children as avidly as they are by ours.

"Monsieur Vincent"

Maurice Cloche, French director, has achieved by singular means the production, *Monsieur Vincent*, a film biography of St. Vincent de Paul. Money for it was raised by subscription all over France. Pierre Fresnay, who is not Catholic, plays the lead for a cut-rate salary. The picture has been exhibited successfully in France and England, but no large American syndicate will attempt to sponsor it here. A small New York concern has agreed to book it, so if it comes to American cities, it will be shown at small theaters for limited runs. This in spite of the fact that New York critics consider it one of the best foreign movies of 1948, and the London Film Tribunal judged Fresnay's St. Vincent the year's best performance.

Panel To Unify Education

Twenty distinguished scholars met in New York, December 4 and 5, to discover means for the achievement of greater co-operation in education. The conference was sponsored by Professor F. S. C. Northrop of Yale. Among those who attended were Rev. Gerald B. Phelan, cofounder of the Pontifical Institute for Medieval Studies in Toronto, and director of the Medieval Institute at Notre Dame; Dr. J. R. Oppenheimer, Princeton University's well-known atomic physicist; Professor P. A. Sorokin, Harvard sociologist; Dr. Ordway Tead, chairman of the Commission on Higher Education; and Dr. Kirtly Mather of Harvard, conference chairman.

School in China Rebuilt

The first unit of the new St. Paul's College in Chungking has been dedicated. A Marist high school for boys, it was virtually destroyed by bombing in 1930 and 40. General Yang-sen, Mayor of Chungking, speaking at dedicatory ceremonies, praised Marist educational principles and the dauntless students of China.

Confraternity Methods Course


The San Antonio Archdiocesan Confraternity of Christian Doctrine has published a "Course in Methods for Confraternity Teachers," prepared by Sister M. Berenice, C.D.P., Confraternity moderator at Our Lady of the Lake College. The course is suited to adult workers and high school and college students.

Convert Writer Studies Here

Mary Inukai, a Catholic since 1944, is studying now at Regis College, Weston, Mass. Daughter of Ken Inukai, Japanese statesman and author, she founded the Japanese Catholic Literary Guild and is hoping to begin a Catholic magazine for Japanese women.

Praise from Switzerland

Orientierung, Swiss Catholic Action newspaper published in Zurich, surveying American Catholic education, said that the American Catholic School



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gives its student a "dependable spiritual and intellectual armory . . . a perspective of his faith which the average European Catholic often lacks." The system in America, it continued, is the largest and most complete private Catholic educational establishment in the world.

SCHOOL ITEMS

Franciscan Bus Drivers

Franciscan Sisters of the Atonement who teach at St. Francis of Assisi Parish, Provo, Utah, drive a bus the parish recently acquired.

School Centenary

The Institute of the Deaf Mutes, Montreal, marked the centenary of its first class during December. The Clerics of St. Viator direct the school, which has trained 2500 handicapped children since 1848.

Parochial Students on Television

Students from Corpus Christi Parochial School in New York represent their Church on "Lamp Unto My Feet," a television religious program which presents children of various faiths. The children of Corpus Christi telecast every fourth Sunday.

Audio-Visual Language Aids

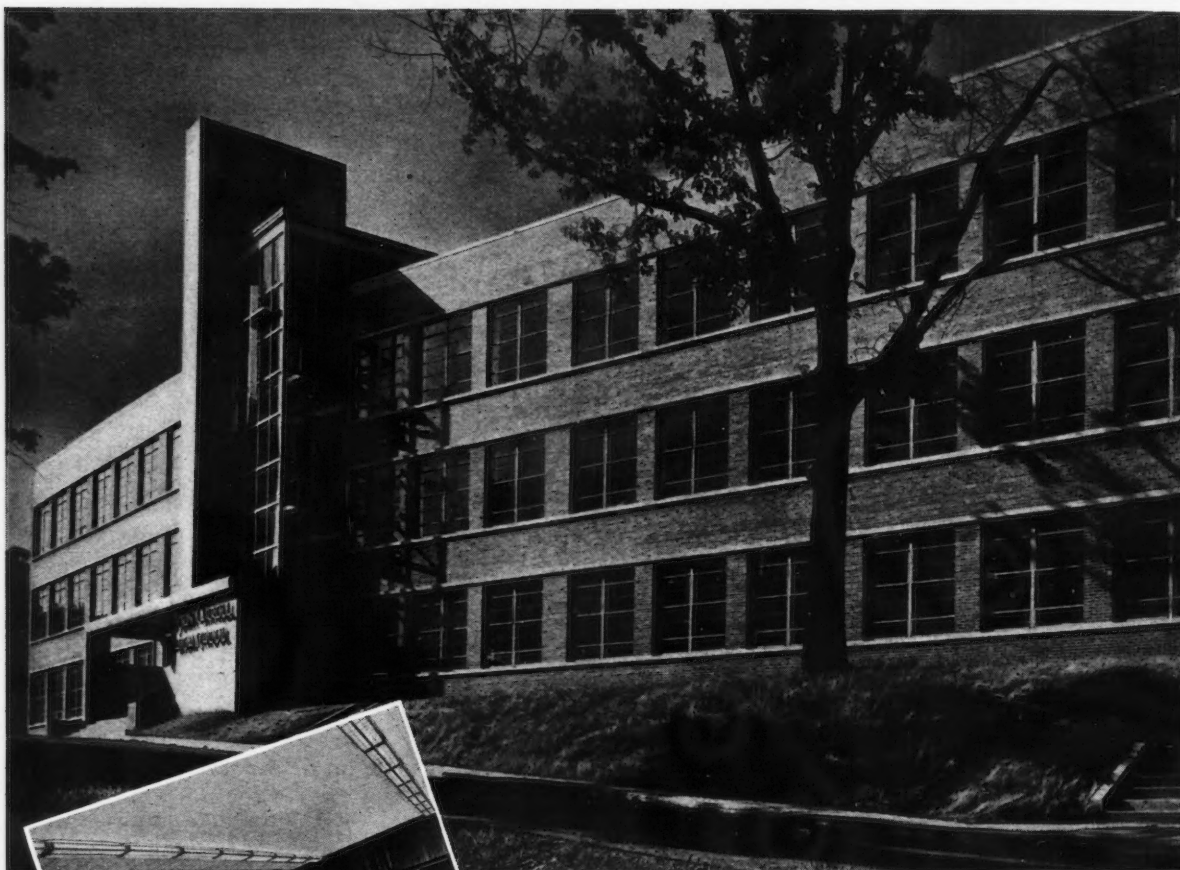
DePaul University in co-operation with the Catholic Language Teachers Association has started an audio-visual aids center to provide film projectors, tape and wire recorders, slides and other materials to 325 Chicago schools.

REQUIESCANT IN PACE

• DR. KATHRYN REDMAN, at one time dean of the School of Education at Duquesne University, died November 2 at her home in Pittsburgh.

(Continued on page 28A)

New modern high school uses

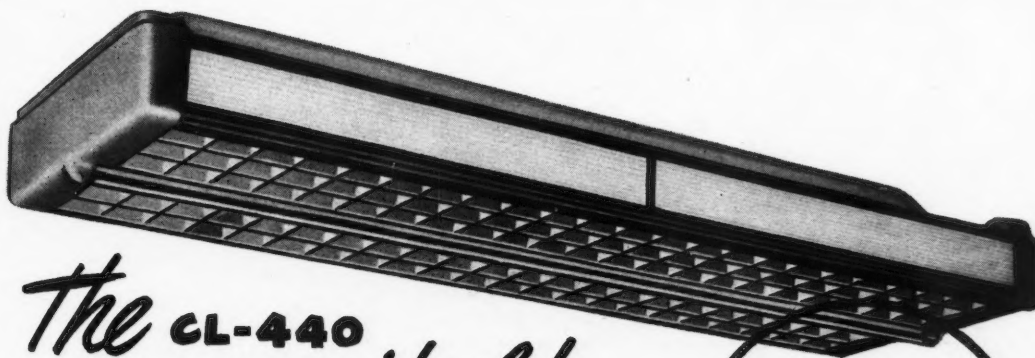


The John Carroll High School in Birmingham, Alabama, utilizes Sylvania Fluorescent Fixtures for high quality lighting plus streamlined design.

The Library and a Laboratory of the school, pictured here, are two of the rooms lighted with the louvered CL-440 fixture. This Sylvania unit is ceiling mounted in continuous rows for efficient, restful, virtually glare-free illumination.

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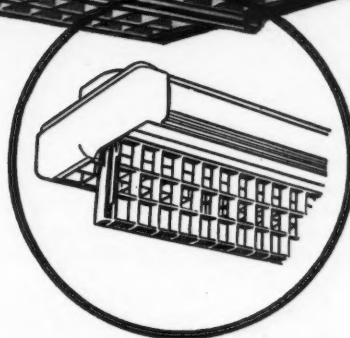


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• For schools, this smartly styled fixture is another example of the carefully engineered, beautiful fixtures that make up the entire Sylvania Fluorescent Fixture line.

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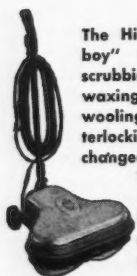
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Catholic Education News

(Continued from page 25A)

● **REV. MAXIM CHARLES PIETTE, O.F.M.**, died in Montreal in late November at the age of 63. A resident member of the Academy of American Franciscan History, he was engaged in research on the life of Fray Junipero Serra. His book, *John Wesley in the Evolution*, has been recognized as authoritative by both Catholics and Protestants.

● **REV. JOHN A. LENNON, S.J.**, dean of studies at the University of Santa Clara, died of a heart attack while celebrating Mass. A missionary in China for 20 years, he had been interned during the war by the Japanese in Shanghai for 22 months.

● **REV. WALTER J. COLEMAN, M.M.**, a veteran of missionary service in Pengyang, Korea, died in early November at a hospital in Ossining, N. Y. Since his return from Korea in 1936, he had been engaged in lecturing and pamphleteering, and most recently, as head of the mission research department at Maryknoll.

● **MOTHER M. AQUIN WALSH**, at one time mother general of the Sisters of the Presentation, died in January at Mount Loretto, her order's mother house in Dubuque.

● **MOTHER M. BERNADETTE BARBERA**, secretary of the American provincial house of the Pallottine Sisters, was buried from Sacred Heart Orphanage in Kearny, N. Y., on January 5.

● **SISTER M. FEDERICA**, former directress of the Dominican Sisters of the Sick Poor, died January 6 at the age of 83 in Columbus, Ohio.

● **SISTER M. DOMINICA**, having served as prioress of the Dominican convent at Ossining, N. Y., as directress of studies at St. Mary's of the Springs College, and as superior of several other convents, died December 4, at her community's mother house in Columbus, Ohio.

● **SISTER M. THOMAS AQUINAS** of the Missionary Sisters of the Third Order of St. Francis, dean of Ladycliff College, Highland Falls, N. Y., was buried from the college chapel on December 6.

● **MOTHER ST. URSULA, S.S.J.**, superior of Norwood Academy, Chestnut Hill, Pa., and former superior of Chestnut Hill College, died in early December.

● **DR. GEORGE HERMANN DERRY** of Mendon, Mass., sociologist and author, Knight Commander of the Papal Order of St. Gregory the Great, former president of St. Joseph's College, Portland, and international director of social education for the Knights of Columbus, died in a convalescent home at the age of 71.

● **REV. FRANCIS X. McMENAMY, S.J.**, former provincial of the Missouri Province of Jesuits and once president of Creighton University died at the age of 76 of a cerebral hemorrhage, in Cleveland, January 22.

RELIGIOUS ORDERS

New Xaverian Mission

Since mid-February a school for natives at Lira in Uganda has been staffed by three Xaverians from America: Brothers Vincent Engel, Nathanael Twombly, and Mauricius Lauer, all of whom have been teaching in the Belgian Congo since 1944.

Academy's 75th Anniversary

Ursuline Academy in Dallas, Tex., celebrated its 75th anniversary with a solemn triduum. Ceremonies included an open house, jubilee, requiem, and pontifical Masses, and a pageant by students from the Academy and from Merici High School. Most Reverends Christopher E. Byrne, bishop of Galveston; Joseph P. Lynch, bishop of Dallas; Augustine Dangelmayr, auxiliary of Dallas; Wendelin J. Nold, coadjutor of Galveston; and very Rev. D. Ross Druhan, S.J., participated.

Trappist Abbot

Rt. Rev. M. Mauritius Lans, O.C.S.O., is the first Abbot of Our Lady of Most Holy Trinity Abbey, Huntsville, Utah.

English Abbot at Portsmouth

Rt. Rev. Dom Aidan William, O.S.B., retired abbot of Belmont Abbey, Hereford, England, and titular abbot of Shrewsbury, is teaching faculty members and students of the Benedictine Priory in Portsmouth, R. I.

Abbot President of Benedictines

Dom Bernhard Durst, abbot of Neresheim in Weurttemberg, Germany, was chosen abbot president at a general chapter meeting of the Benedictine Congregation of Bueron.

Holy Ghost Fathers Centennial

In November the Holy Ghost Fathers celebrated the centenary of the amalgamation of their order with the Society of the Holy Heart of Mary.

Daughters of Mary to America

Sister M. Aranzaza and Sister M. Ignace are studying English at the University of Dayton and directing five novices, who will be the first Americans in their Order. Next year the two Spanish nuns will take charge of a Japanese novitiate and a larger group will come from Spain to direct a school in Texas now taught by members of the Society of Mary.

Both the Daughters of Mary and the Society of Mary, or Marianists, were founded by Rev. William Joseph Chaminade early in the nineteenth century.

(Continued on page 30A)



Northern Hard Maple Floor—Greenwood Gymnasium, La Grande, Oregon—Charles B. Miller, Pendleton, Oregon, Architect

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floor with **NORTHERN HARD MAPLE**

definitely modern—truly resilient



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Important—Northern Hard Maple has a subdued grain pattern, in keeping with the changing taste, which is away from *gaudiness* in woods. And, **MFMA** flooring,

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REMEMBER: A floor of Northern Hard Maple is a *true* floor—not a floor covering. And, *truly resilient*. Northern Hard Maple's resilience absorbs shock—means less fatigue and real comfort underfoot. Schools built for permanence deserve a *true, resilient* and permanent floor. Northern Hard Maple welcomes close comparison for all-round suitability, for cost, for investment value.

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helped make this possible were Jean Dwyer, Adeline Colasanto, Claire Filippone, Anita Grimes, and Mary Jane Panalitis.

Contest for Children's Literature

Mrs. Julia Ellsworth Ford, noted children's author, in 1934 established a foundation for the encouragement of better literature for children. Its activities include an annual \$1,250 award for a distinguished contribution to children's literature, the book then being published by Julian Messner, Inc. Last year's prize was awarded to Alice Rogers Hager for *The Canvas Castle*. Manuscripts must be in by April 15. Entry blanks may be obtained from The Julia Ellsworth Ford Foundation Contest, c/o Julian Messner, Inc., 8 West 40th Street, New York 18, N. Y.

C.P.A. Story Contest

The Catholic Press Association offers prizes of \$1,000, \$500, and \$250 for short stories by Catholic authors. Contest entries must be postmarked no later than midnight, March 31. Manuscripts are not to exceed 10,000 words. The story may be upon any subject, provided its tenor be in accord with Christian principles. Religious subjects may be used, but are not privileged. Stories should be typewritten, double spaced, on 8 1/2 by 11-in. paper, and should be submitted to Contest Chairman, Catholic Press Association, Box 389, Davenport, Iowa.

Judges for the 1949 contest are Wilbur Schramm, director of the University of Illinois Press; Richard T. Sullivan, of the English faculty at Notre Dame; and Leo V. Jacks, lecturer in languages and literature at Creighton University. The C.P.A.'s literary awards committee includes Rev. B. L. Barnes, managing editor of the *Catholic Messenger*; C. J. McNeill of the George A. Pflaum Publishing Co., and Rev. John W. Simons, literary critic and columnist, Philadelphia.

DIOCESAN REPORTS

Philadelphia, Pa.

Rev. Edward M. Reilly, archdiocesan superintendent of schools, in his report for the 1947-48 school year, told of increased enrollment in all grades except the ninth and tenth, of three new schools opened in Philadelphia, Frackville, and Shenandoah. Overcrowding in high schools was relieved in some sections through adding grade nine to a few existent parochial grammar schools. The situation is still serious, however, for though conditions this year were tolerable, recent large grammar school classes will soon be ready for high school.

Teachers' institutes on mission activities and the teaching of religion and spelling were held in Pottsville, Allentown, and Philadelphia. Upon the invitation of the Archbishop, the Middle Atlantic States Unit of the Secondary School Department of the NCEA held its annual meeting in Little Flower High School for Girls. Practically all phases of the Catholic high school curriculum were discussed.

Pittsburgh, Pa.

According to Rev. Thomas J. Quigley's report for 1947-48, increased enrollment in Catholic schools, to be seen in its true perspective, must be considered in connection with the number of Catholics forced to attend public schools because Catholic schools are too small. For instance, Pittsburgh's Catholic high schools must turn away about 75 per cent of the city's Catholic students. Father Quigley suggests more diocesan high schools, for if relieved of the burden of secondary education, most parishes could manage facilities sufficient for constantly increasing elementary classes.

The report discussed in considerable detail the necessity of reorganizing the curriculum to meet changing social conditions, of making the course really Catholic instead of secular plus a class in religion. A "Handbook of School Practices and Policies," revised course of study in all grades,

(Continued on page 32A)

Catholic Education News

(Continued from page 28A)

St. Bonaventure's Jubilee

St. Bonaventure's Convent, Friars Minor Conventual house of studies at the Catholic University of America, celebrated its silver jubilee with solemn Benediction of the Blessed Sacrament and a dinner, the guests of which included provincials of the four American Conventual provinces, university officials, and superiors of religious communities affiliated to the school.

Bernardine Chapter

The Bernardine Sisters held their general Chapter, December 29, in Hartford, Conn. Twenty-two

Sisters teaching in Brazil returned to America to attend it.

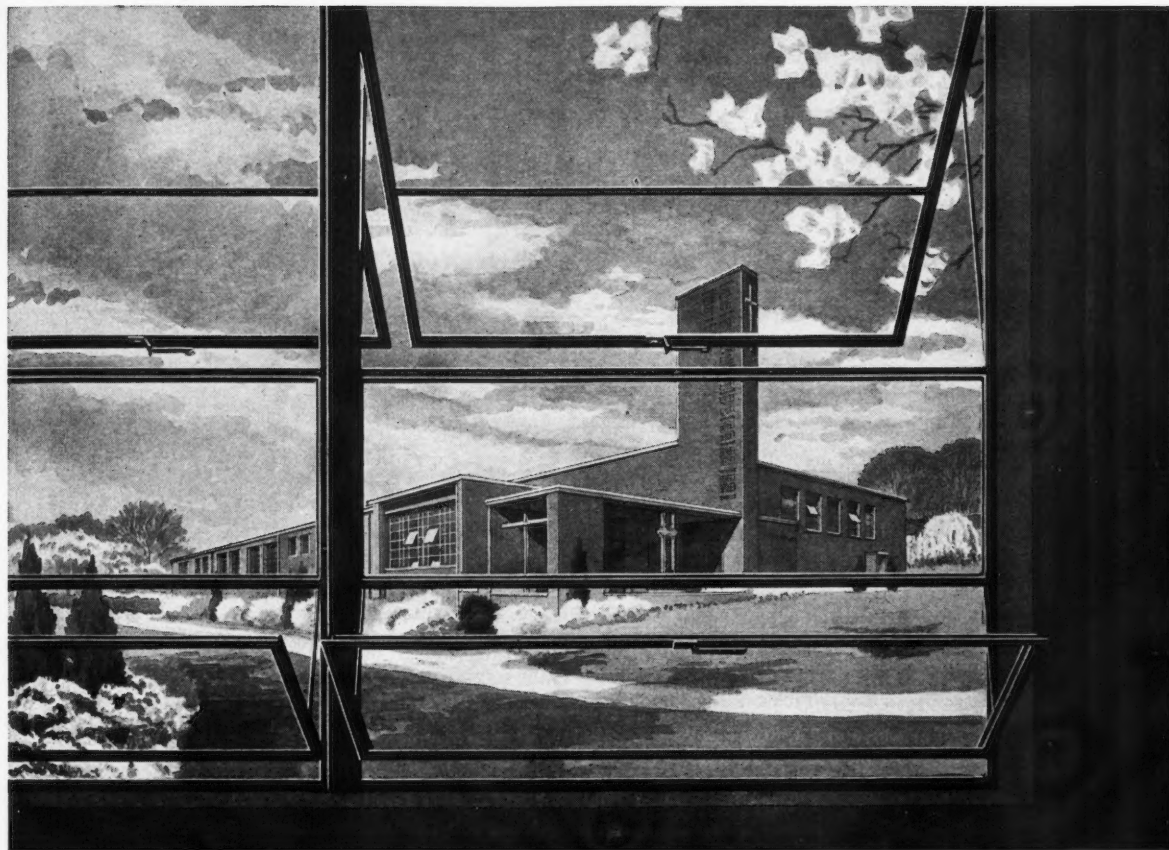
Sisters' Centennial

The Community of the Sisters of Christian Charity, founded in 1849, celebrate the centenary of their founding this year and the seventy-fifth anniversary of their activities in America. The congregation has two provinces in South America and two in the United States: a western province with its motherhouse in Wilmette, Ill., and an eastern centered in Mendham, N. J. The Latin American provincial motherhouses are in Santiago, Chile, and Montevideo, Uruguay.

CONTESTS

Latin Awards

Waturbury Catholic High School in Connecticut for the second year has won a trophy for excellence in Latin. Individual prize winners who



*St. Joan of Arc Parochial School,
Hershey, Pa. Architect: Bernard
E. Starr, Harrisburg, Pa. Contractor:
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Catholic Education News

(Continued from page 30A)

and new textbooks for the social studies have in part accomplished the ideal.

Diocesan director of vocations, Rev. Ferris J. Guay, included a summary of activities promoting interest in the religious life.

EDUCATIONAL MEETINGS

Sodality Directors

Diocesan, deanery, and union directors of the Sodality of Our Lady examined the Apostolic Constitution promulgated by Pope Pius XII in September, 1948, at the opening session of their 11th annual meeting in St. Louis, January 25-27. Rev. Roger Lyons, S.J., of the national secretariate was key speaker. Rev. Herbert O'H. Walker, S.J., Rev. Edward Dowling, S.J., and Rev. Richard L. Rooney, S.J., conducted discussions of the function of the Sodality director in relation to his own interior life, as an organization leader, and as a director of souls. Rev. Aloysius J. Heeg, S.J., with other panel members attempted to formulate a simple way in which to introduce the Sodality into parish life. A section under the chairmanship of Rev. Thomas S. Bowdern, S.J., of the social education department of the Sodality headquarters, studied the implications of the Sodalists' Act of Consecration, in which he quite literally gives himself for life and through eternity to the Mother of God. With Rev. Robert E. Southard, S.J., of the Sodality office, a panel discussed the Sodality's training for the apostolate.

Eastern Arts Association

The 38th annual convention of The Eastern Arts Association, to be held in Boston, April 6-9,

will develop the theme, "The Arts in General Education." Each day of the convention will be devoted to a particular phase of the theme: "Creative Education in a Democracy," "Growth and Development Through Art," "Art in the Cultural Development of Man," and "Art Helps Academic Learning," discussed first by a speaker of national repute and then by members of working groups, led by a chairman, a leader, and a panel of three: a parent, an art teacher, and a general administrator, acquainted with problems group members must solve. Groups will be for administrators and for those who work with young children, in elementary schools, in secondary schools, in college and art schools, and with adults.

Gordon L. Reynolds, president of the Massachusetts School of Art and president of the Eastern Arts Association, will be in general charge of the convention, and Miss Marion Quin, supervisor of art in Elizabeth, N. J., directs the program committee.

New York

The fifth annual Institute for teachers of the Archdiocese of New York met, February 4 and 5, at Cardinal Hayes High School. Rt. Rev. Msgr. Joseph V. McClancy, superintendent of schools for the Diocese of Brooklyn, opened the high school meeting, and Rev. Arthur Leary, secretary of education in the Diocese of Ogdensburg, who has encouraged experiment in upper New York with the Catholic University Course of Studies, was principal speaker for the elementary division.

Sinsinawa Dominicans

The theme for the regional meeting of the Sinsinawa Dominican Educational Conference of the Washington, Baltimore, and Charleston Unit was "The Social Studies the Complement of Religion." Speakers were Rev. John S. Spence, director of education, Archdiocese of Washington, "Chris-

tian Social Teaching in Our Parish Schools"; Sister M. Nona, O.P., of the Commission on American Citizenship, Catholic University, "Social Studies in the School Program"; and Sister Meinrad, O.P., Corpus Christi School, New York, "Correlation of Music with the Social Studies."

The conference met at Sacred Heart School, Washington, on November 20.

N.C.E.A. Superintendents Meet

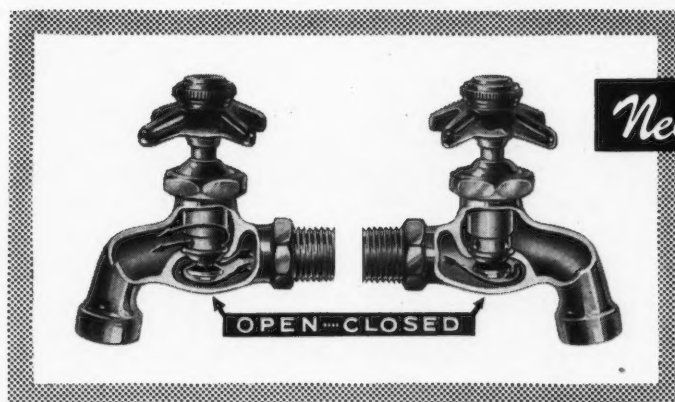
The November meeting of the Department of Superintendents of the N.C.E.A. stressed the necessity of good relations between Catholic and public schools. In a symposium on "Public Relations and the Press," Rev. Arthur J. Sullivan reminded hearers that "a good salesman never knocks another product," that good public relations were aimed not at discrediting public schools but at achieving "the acceptance of the Catholic school as an integral part of the American school system." Most Rev. James T. O'Dowd, auxiliary bishop of San Francisco, whose speech is discussed more fully elsewhere in these columns, stressed the rights of society and the nation in education.

Rev. Charles Mahoney, superintendent of schools in Rochester, suggested that N.C.E.A. work with the Society for the Propagation of the Faith to provide vocations not only for missions, but for American Catholic schools, wherein the shortage of teachers is acute.

Officers for the coming year are Rev. Felix Newton Pitt, Louisville, re-elected president; Rev. Arthur M. Leary, Ogdensburg, N. Y., vice-president; Rev. James Brown, San Francisco, secretary; and Msgr. Carroll F. Deady, Detroit, Father Cassidy, Providence, R. I., Rev. Edward H. Latimer, Erie, and Rev. Edward M. Reilly, Philadelphia, members of the executive committee.

Regional N.C.E.A. Meeting

The southern region of the N.C.E.A. met in
(Continued on page 35A)



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Catholic Education News

(Continued from page 32A)

early December in Memphis, Tenn. The principal subject for discussion by secondary educators was social studies. Rev. L. J. Twomey, S.J., dean of the school of law at Loyola University of the South, talked about "The Social Challenge to Catholic Education." A panel discussion on the relation between curriculum and the moral needs of today featured "Self-Discipline Through Religious Motivation" by Brother Carol, S.C., principal of St. Joseph's Institute, Donaldsonville, La. Sister M. Barrat, S.B.S., of Xavier Preparatory School, New Orleans, spoke of "Developing a Catholic Social Conscience Through the Social Studies Program."

Remedial reading, the problem of the comics, and means for stimulating reading for enjoyment were among topics considered in the elementary division.

BUILDING NEWS

Hillside, Illinois

The Servites recently completed St. Domitilla's school and chapel and two large additions to Mater Dolorosa Seminary, a juniorate for Servite priests.

San Francisco, Calif.

Construction has begun on the University of San Francisco's Gleeson Memorial Library.

Greenville, Miss.

Non-Catholics of the town, aware of the large number of children of their own faiths whom the Sisters have educated, formed a committee to help the parish of St. Rose de Lima raise the money for a new school.

Jersey City, N. J.

St. Peter's College has planned a three-story, L-shaped building to provide library and administration facilities, classrooms and faculty offices.

Hammerton, N. J.

The new \$400,000 St. Joseph's High School is now under construction.

Orono, Maine

Our Lady of Wisdom Chapel on the campus of the University of Maine now saves Catholics a four-mile jaunt for Sunday Mass.

Tampa, Florida

Christ the King parochial school and Mother Carolyn Memorial Convent at Our Lady of Perpetual Help Parish have been under construction since early December.

Auburn, N. Y.

Having collected the necessary funds, St. Alphonsus Parish has begun its new school, expecting to complete it by next September.

Elverson, Pa.

St. Mary of Providence Institute, a home and school for retarded girls, has been accepting applications for its first term.

Seranton, Pa.

The new Catholic Youth Center, under construction since November, will be a four-story building of brick and limestone, with a seating capacity of more than 4000 on its main floor.

Bayfield, Wis.

The Franciscans doing missionary work on the Redfield Indian reservation have completed the new St. Francis School and Convent, which replace buildings destroyed by fire in 1947.

Plymouth, Mass.

A remodeled estate will be this famous Pilgrim town's first Catholic school.

Fond Du Lac, Wis.

A 16-room school for St. Mary's parish will be completed this year. The old building, in use since before the turn of the century, will be razed upon its completion.

PUBLIC SCHOOL RELATIONS

Education Bills For Congress 81

Among the many issues the 80th Congress left unsolved to plague the 81st is federal aid to education, and a plague indeed it's proving to be. The Thomas Bill, backed by Elbert Thomas of Utah and 13 other senators reintroduces Taft's program: no aid for nonpublic schools. Meanwhile Representative John E. Fogarty and Senators Brien McMahon and Edwin C. Johnson have sponsored in their respective houses, bills providing pay boosts for public school teachers and transportation, nonreligious textbooks, and health and welfare aids to children attending all schools. They suggest that, where state laws forbid support to nonpublic schools, money be given direct to private institutions whose educational standards are state approved. Such is the arrangement now in effect under the Federal School Lunch Act. The preamble to the McMahon-Johnson Bill emphasizes that education is primarily a parental, not a state right, and that federal aid purposes merely to assist parents to exercise that right.

Which of the plans—if either—will be approved is uncertain. And public and nonpublic schools continue inadequately staffed and inadequately equipped.

Meanwhile, in December the AFL voted unanimously at its annual convention to promote a bill including McMahon-Johnson-Fogarty provisions plus scholarships paid by a public agency to any child in need and a national program to wipe out illiteracy. Until, policy makers said, unwillingness "to permit all children to share the benefits of such a program . . . is overcome . . . we shall not have sound federal legislation."

(Continued on page 36A)

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Catholic Education News

(Continued from page 35A)

McCollum . . .

Late results of Mrs. McCollum's fight with the school board are probably somewhat unexpected for both parties. In Hawaii the Baptist Convention protests irreligious teaching in public schools and in the University of Hawaii because "inasmuch as the teaching of religion in public schools has been declared unconstitutional . . . the con-

clusion is logical that antireligious teachings are likewise out of order."

And in Greenfield, Ill., a mother and father, Seventh-Day Adventists, preferred jail to sending their daughter to a public school in which no religion is taught, declaring that, though Illinois law made education compulsory, the Constitution guarantees that parents may educate their children as they choose.

Co-operation Between Church and State

So often this column is concerned with disagreement between Catholics and upholders of the public school system that it seems wise to consider with Bishop James T. O'Dowd, auxiliary of San

Francisco, that in education the state has a say, too. "Catholic educators," he said at the November meeting of the N.C.E.A. Department of Superintendents, "in their desire to vindicate the rights of the Church and the family, seem to deny the state its natural right in education." He suggested further that balance could best be achieved in matters educational through friendship and co-operation with state school officials.

NATIONAL TRAINING LABORATORY IN GROUP DEVELOPMENT

The National Training Laboratory in Group Development will hold its third summer session again at Gould Academy, Bethel, Me. The Laboratory will be held June 19 to July 8, inclusive.

The Laboratory again will be sponsored by the Division of Adult Education Services of the NEA and the Research Center for Group Dynamics of the University of Michigan, with the further co-operation of certain other leading universities, including the University of Chicago and the University of Illinois. The secretary of the Laboratory is Leland P. Bradford, Director, Division of Adult Education Services, NEA, 1201 Sixteenth Street, N. W., Washington 6, D. C.

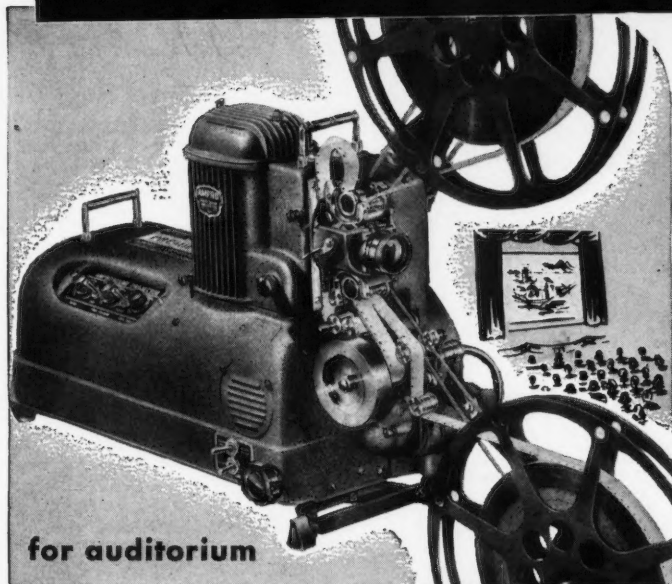
COMING CONVENTIONS

For list of additional conventions in March, see THE CATHOLIC SCHOOL JOURNAL for February, page 47A.

- Mar. 7. Child Study Assn. of America, at New York. Secretary, Mrs. Charlotte Williams, Child Study Assn., 221 West 57th St., New York.
- Mar. 7-9. Music Educators National Association, Eastern Division, at Baltimore. Secretary, C. V. Buttelman, 64 E. Jackson Blvd., Chicago 4, Ill.
- Mar. 10-12. Georgia Education Association at Macon. Secretary, J. Harold Saxon, 704 Walton Bldg., Atlanta 3, Ga.
- Mar. 16-18. Mississippi Education Association at Jackson. Secretary, Floyd C. Barnes, Box 826, Jackson, Miss.
- Mar. 16-18. National Society for the Prevention of Blindness, at New York. Director, Franklin M. Foote, M.D., 1790 Broadway, New York 19, N. Y.
- Mar. 17-18. South Carolina Education Association, at Columbia. Secretary, J. P. Coates, 1510 Gervais St., Columbia, S. C.
- Mar. 17-19. Music Educators National Association, North Central Division at Davenport, Iowa. Secretary, C. V. Buttelman, 64 E. Jackson Blvd., Chicago 4, Ill.
- Mar. 17-19. New Jersey Vocational and Arts Association, at Asbury Park, N. J. Chairman, Holmes A. Cliver, 144 Ashland Road, Summit, N. J.
- Mar. 23-26. Western Arts Association, at Dallas, Tex. Convention Manager, Harold W. Hunsicker, 1649 Elberon Ave., East Cleveland 12, Ohio.
- Mar. 24-27. Illinois Vocational Association, at Peoria. Secretary, W. F. Klingensmith, 228 N. La Salle St., Chicago 1, Ill.
- Mar. 24-25. Alabama Education Association, at Birmingham. Secretary, Frank L. Grove, 21 Adams Ave., Montgomery 4, Ala.
- Mar. 24-26. Florida Education Association, at Tampa. Convention chairman, M. Mitchell Ferguson, Sebring, Fla.
- Mar. 24-27. Illinois Industrial Education Association, in conjunction with Illinois Vocational Association at Peoria.
- Mar. 25-26. California Industrial Education Association, at San Diego. Chairman, Wm. B. Steinberg, 203B San Diego Vocational School, 835 12th Avenue, San Diego, Calif.
- Mar. 28. American Educational Research Association (N.E.A.), at Philadelphia. (Same time as AASA meeting.) Secretary, Frank W. Hubbard, 1201 16th St., N.W., Washington 6, D. C.
- Mar. 28-Apr. 1. American Chemical Society, at San Francisco. Secretary, Paul H. Fall, Hiram College, Hiram, Ohio.
- Mar. 28-Apr. 1. North Central Association of Colleges and Secondary Schools, at Chicago. Secretary, G. W. Rosenlof, 103 Administration Hall, University of Nebraska, Lincoln 8, Neb.
- Mar. 29. National Catholic Educational Association, Central Regional Unit, Secondary School Department, at Chicago. Secretary, Rev. T. Leo Keaveny, 305 Fourth St., S.E., Little Falls, Minn.
- Mar. 29-Apr. 1. International Lighting Exposition, at Chicago. Secretary, Frank J. Martin, Natl. Elec. Mfrs. Assn., 155 E. 44th St., New York 17, N. Y.

(Continued on page 38A)

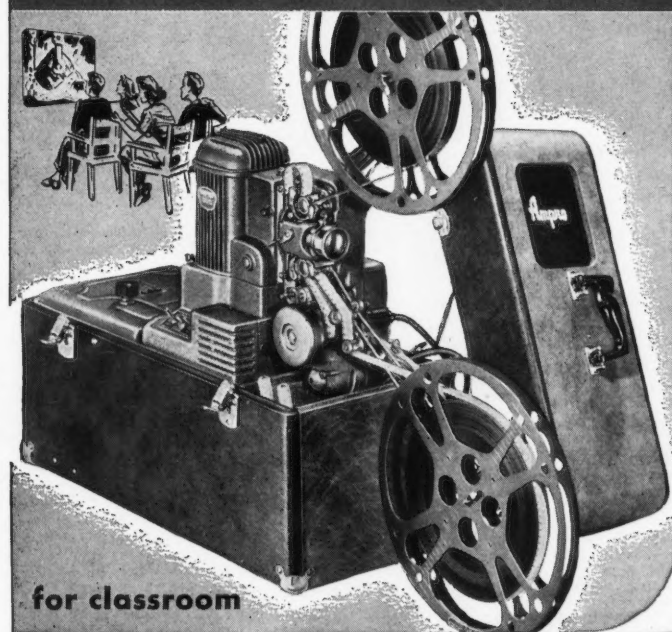
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Catholic Education News

(Continued from page 36A)

• Mar. 30-Apr. 2. Music Educators National Association, Northwest Division, at Portland, Ore. Secretary, C. V. Buttelman, 64 E. Jackson Blvd., Chicago 4, Ill.

• Mar. 31-Apr. 2. Oregon Education Association, at Portland. Secretary, Cecil W. Posey, 220 S. W. Alder, Portland, Ore.

• Apr. 2. Catholic Language Teachers Association, at Chicago. Secretary, Sister M. Annella, O.S.F., Alvernia High School, 3901 N. Ridgeway Avenue, Chicago 18, Ill.

• Apr. 2-4. Louisiana Library Association, at Lake Charles. Chairman, Miss Ruby Tanner, Calcasieu Parish Library, Lake Charles, La.

• Apr. 4-7. Department of Higher Education (N.E.A.), at Chicago. Secretary, Ralph McDonald, 1201 16th St., N.W., Washington 6, D. C.

• Apr. 6-8. Inland Empire Educational Association, at Spokane, Wash. Chairman, E. R. Jinnett, West 503 Fourth Ave., Spokane, Wash.

• Apr. 6-9. Eastern Arts Association, at Boston, Mass. Chairman, Vincent A. Roy, 215 Ryerson St., Brooklyn 5, N. Y.

• Apr. 7-9. North Carolina Education Association, at Asheville. Chairman, Mrs. Ethel Perkins Edwards, Box 350, Raleigh, N. C.

• Apr. 7-8. Tennessee Education Association, at Nashville. Chairman, A. D. Holt, 321 Seventh Ave., North Nashville, Tenn.

• Apr. 10-13. Music Educators National Conference, California, Western Division, at Sacramento. Secretary C. V. Buttelman, 64 E. Jackson Blvd., Chicago 4, Ill.

• Apr. 13-16. Eastern Business Teachers Association, at New York. Secretary, Dr. James R. Meehan, Hunter College, New York.

• Apr. 14-16. Southeastern Arts Association, at Richmond, Va. Secretary, Miss Ruth Harris, 111 W. 11th Avenue, Johnson City, Tenn.

• Apr. 14-16. Texas Vocational Assn., at San Antonio. Chairman, Mr. E. Esten Day, P.O. Box 1319, Lubbock, Tex.

• Apr. 18-21. National Vocational Guidance Association, Council of Guidance and Personnel Associations, at Chicago. Chairman, Paul A. Young, Director of Guidance and Research, Public Schools, Evanston, Ill.

• Apr. 18-22. Association for Childhood Education, at Salt Lake City, Utah. Secretary, Miss Mary E. Leeper, 1200 Fifteenth St., Washington 5, D. C.

• Apr. 19-20. American Catholic Philosophical Association, at Boston. Secretary, Dr. Charles A. Hart, Catholic University of America, Washington 17, D. C.

• Apr. 19-22. American Association for Health, Physical Education and Recreation, at Boston, Mass. Secretary, Ben W. Miller, 1201 16th St., N.W., Washington 6, D. C.

• Apr. 19-22. Catholic Library Association, at Detroit. Secretary, Laurence A. Leavey, P.O. Box 25, Kingsbridge Sta., New York 63, N. Y.

• Apr. 19-22. National Catholic Educational Association, at Philadelphia. Convention Manager, James E. Cummings, 1312 Massachusetts Avenue, N.W., Washington 5, D. C.

• Apr. 19-23. American Chemical Society, at Chicago. Secretary, Paul H. Fall, Hiram College, Hiram, Ohio.

• Apr. 20-22. Kentucky Education Association, at Louisville. Secretary, J. W. Brooker, 1419 Heyburn Bldg., Louisville, Ky.

• Apr. 20-23. Music Educators National Conference, Southwestern Division at Colorado Springs, Colo. Secretary, C. V. Buttelman, 64 E. Jackson Blvd., Chicago 4, Ill.

• Apr. 21-23. Michigan Industrial Education Association, at Grand Rapids. Secretary, Ward Sager, Central Michigan College of Education, Mt. Pleasant, Mich.

• Apr. 21-23 (tentative). West Virginia Industrial Arts Assn., at Jackson's Mill. Chairman, Wm. B. Conley, Raleigh County Vocational School, Beckley, W. Va.

• Apr. 25-28. American Association of Collegiate Registrars, at Columbus, Ohio. Chairman, Dr. R. F. Thomason, Registrar, University of Tenn., Knoxville, Tenn.

• Apr. 27-30. Music Educators National Conference, Southern Division at Tampa, Florida. Secretary, C. V. Buttelman, 64 E. Jackson Blvd., Chicago 4, Ill.

• Apr. 28-30. Indiana Industrial Education Assn., at Marshall. Secretary, H. G. McComb, 215 State House, Indianapolis, Ind.

• Apr. 29-30. Central States Modern Language Teachers Assn., at Cleveland, Ohio. Secretary, Dr. James B. Sharp, Ohio State University, Columbus 10, Ohio.

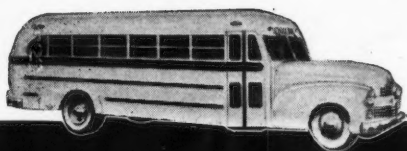
COLLEGES AND UNIVERSITIES

College Association Meets

"Our public enemy Number One is our secularized nationalism . . . the combination for evil of blind secularism and narrow nationalism." So said Dr. Kenneth I. Brown, president of Denison, a Baptist university in Ohio and 1948 president of the Association of American Colleges, at the Association's January meeting in New York. Colleges are not responsible for nationalism, he said, but educators blind to the place of religion in learning support and promulgate secularism in our public schools and universities. What these institutions should teach about religion, he does not know, nor who should do the teaching, for most teachers of today, products of the same secularization, are unaware of the insufficiency of education today and unequipped to fill its gaps.

Byron Hollinshead, president of Coe College, Cedar Rapids, Iowa, asked at the same meeting that the Association support a bill to provide 500,000 scholarships for students of all colleges, but direct federal aid to public institutions, only.

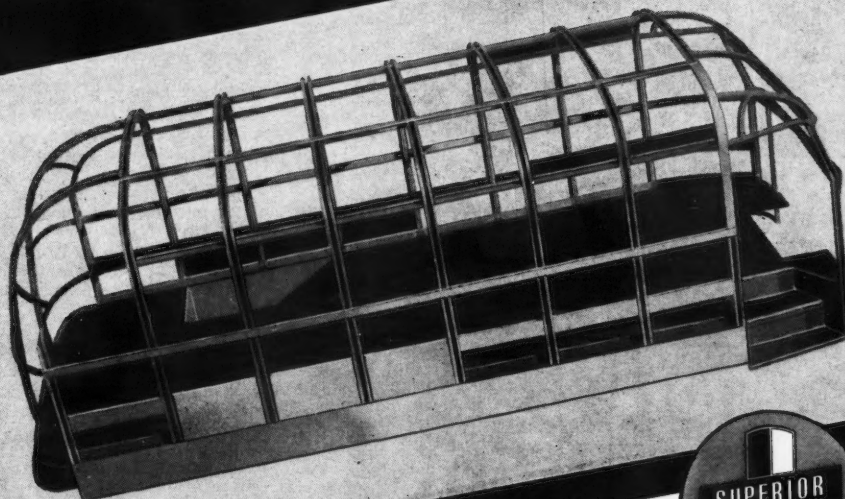
(Continued on page 40A)



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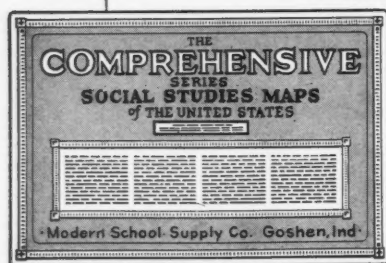
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Catholic Education News

(Continued from page 38A)

Harold E. Stassen, president of the University of Pennsylvania, presented a four-point program for the improvement of citizenship among college graduates, who, he feels, should be able to form and to express opinions on the major issues of the day.

As reported elsewhere, the Association's 1949 president is Very Rev. Vincent J. Flynn, president of the College of St. Thomas in St. Paul.

Penny-a-Day Scholarship Fund

The students of St. Mary's College, Notre Dame, Ind., express their attitude toward interracial relations in practical fashion. Under the leadership

of Mary Joan Mackey, a senior from Columbus, Ohio, they have established the Martin de Porres Penny-a-Day Student Scholarship Fund to give a Negro girl a college education. The committee in charge of the project hopes that during this semester their plan for training Negroes for leadership will be accepted by other Catholic schools.

St. Louis University's Writers' Institute

Under the direction of Dr. James Cronin, formerly of *Time Magazine*, St. Louis University in September, 1949, will open its Writers' Institute to 30 freshmen. Its program is based upon the experience, advice, and criticism of professional writers. Only students with marked literary ability will be admitted. The first half of the curriculum is similar to the regular liberal arts plan except for a course in "comparative English," a study of the history of language, colors of rhetoric, and historical development of styles, which replaces

ordinary freshman and sophomore English classes. At the end of the sophomore year, all but the most promising students will be eliminated. The next two years contain intensified practice in writing integrated with concentrated study of history, economics, philosophy, or government. The program will be flexible to accommodate individual taste and the exceptional student, and training will be aimed not only toward the writing of fiction, but toward general writing as well. Throughout his college career, an Institute student will receive personal guidance from expert practitioners of his art.

Tuition scholarships for the Institute are to be awarded on a national competitive basis. Applicants must submit school records and manuscripts to Dr. Cronin, Writers' Institute, St. Louis University, St. Louis 3, Mo., by March 30. Those interested should contact him for further information as soon as possible.

Confraternity Teaching Course

St. John's University, Brooklyn, has established the Confraternity Institute of the High School of Religion to train lay teachers for parish instruction. A three-year course in teaching methods and the content of religion, it is open to anyone interested in catechetical work, whether he is now engaged in it or not. There is no fee. Rev. Michel F. Mullen, C.M., professor of educational psychology and methods of teaching religion in St. John's Teachers' College directs the program. Rev. Michael J. Quinn, diocesan director of the Confraternity of Christian Doctrine, planned the course to help fill Brooklyn's need for trained religious instructors.

"Thinkers' Digest"

The Thinkers' Digest, "National Quarterly of Spiritual Reading," edited and published by the students of Misericordia College in Pennsylvania, with the assistance of the English faculty, is ten years old. Michael Williams in *Commonweal* said of the magazine: "It merits the attention of the higher circle of the general reading public. . . . It represents what is truly vital, sound, and creatively Catholic, in a literary or journalistic sense, as well as in the religious sense."

Race Relations in Catholic Schools

Father Richard Roche, an Oblate of Mary who edits *Oblate World*, for his sociology thesis at the Catholic University of America, surveyed race relations in Catholic schools. His findings, according to Rev. L. J. Elliot, S.J., president of the Race Relations Conference at St. Mary's, Kans., are quite encouraging. No Catholic schools or universities restrict qualified Negro applicants. Twenty-two schools, principally in the South, do not yet admit Negroes, but the old fear that one Negro would find himself quite alone in what once was a thriving institution for whites has been proved unfounded. Also the common excuse that Negroes would flood any university that admitted them has been discredited, because Negro enrollment in all schools that reported was still quite slight.

Writers, Take Heed!

The Catholic University of America, beginning August 22, 1949, is conducting a ten-day workshop in an effort to better "creative work among Catholic writers." Objectives are "to investigate techniques," "to discover serviceable subject matter," and "to inculcate a firm belief in the necessity for rigorous training." Some of the lecturers and consultants are Leo V. Jacks, director of the departments of Greek and Latin at Creighton; Walter Kerr, associate professor of speech and drama at the Catholic University; Sister Madeleva, poet and president of St. Mary's College, Holy Cross, Ind.; and Richard Thomas Sullivan, associate professor of English at Notre Dame. Conferences will discuss, among other things, theories of the novel, morality in writing, poetry, research techniques, and the critical review.

(Concluded on page 43A)

Catholic Education News

(Concluded from page 40A)

Course in Industrial Nursing

Boston College School of Nursing has instituted New England's first industrial nursing program.

Seton Hall's Business Program

William Sharwell, 28, recently appointed dean of business administration at Seton Hall College, South Orange, N. J., announced a four-point program for the spring semester: closer supervision and guidance for department majors, practical experience in public accounting offices for senior accounting students, a more effective job placement service, and better teaching through conference, group discussion, and critical observation.

The college's three-year-old department of labor relations this spring began a course in labor law and legislation.

Social Service Club

Fordham's School of Education has organized a social service club to provide service to the community and experience for students interested in social work. Its program includes practical work, lectures, and discussions. Dr. Alexander Balmain, a professor of history and social studies, is moderator, and Philip E. Grossman is the club's first president.

Developing New Seismograph

Rev. Louis J. Eisele, S.J., who this year directs the seismological station at Spring Hill College in Alabama, is perfecting a new seismograph for introduction here and abroad. He is well known especially for his prediction of the tidal wave which followed Japan's earthquake in 1947. Because of the enormous silt deposits in the Gulf of Mexico and the extensive mining in the area, he has predicted a serious earthquake for the southern section of the Mississippi Valley.

Institutes Master's Degree

Immaculate Heart College in Los Angeles, beginning with the 1949 summer session, will offer courses leading to a master's degree in teacher education. Principals, supervisors, teachers specializing in guidance and counseling, in curriculum development, and in the education of exceptional children will find the program particularly apt.

Albertus Magnus Hall

On January 27, Most Rev. Russell J. McVinney, bishop of Providence, began three-day dedication ceremonies for Albertus Magnus Hall, \$1,500,000 science building on the Providence College campus. A science day program on January 28 featured an address by Dr. Karl Herzfeld, head physicist at the Catholic University of America. Scientists and teachers representing practically all new England institutions of higher education were in attendance. January 29, Providence high school students, alumni and benefactors of the college, and the general public inspected the building and its several departments.

Appointees to the Catholic University

Dr. Robert P. Odenwald, member of New York's Neuropsychiatric clinic and fellow of the American Medical Association, serves the Catholic University of America as visiting professor of psychiatry. Visiting professor in the department of biology is Dr. Herbert C. Hanson, who will teach ecology and bioecology. He was at one time with UNRRA and before that, general manager of the Alaska Rehabilitation fund, Relief Corporation of the Department of Interior. Dr. Bernard M. Peebles, new associate professor of Greek and Latin in the graduate school, received his doctorate at Harvard and held a fellowship at the American Medical Association, serves the Catholic Fordham, Harvard, and St. John's in Annapolis.

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Around the Number Tree—A new book for 2nd grade — reviews preceding book and gives progressively new number combinations up to 15. **EACH BOOK 36c per copy. \$3.60 per dozen.**

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Adventures in Theoryland—A 48 page book giving outlines of harmony, etc.—includes liberal space for composition. **EACH 36c.**

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Improving Marking and Reporting Practices in Elementary and Secondary Schools

By William L. Wrinkle. Cloth, 120 pp., \$2.
Rinehart and Company, Inc., New York 16, N. Y.

In this small but meaty book the author reports
some twenty years of efforts to improve the
marking and reporting of student progress at the
Campus Research-Laboratory Schools of Colo-
rado State College of Education at Greeley.

The author writes frankly and informally of the
steps, and the missteps, taken by him and his
faculty in attempting to find something better
than the A, B, C, D, F system. Those adminis-
trators who use this book should be able to avoid
many missteps, and will find many approaches,
principles, references, and forms which may be
adapted to their own marking and reporting prob-
lems. The 70 viewpoints on marking and reporting
(Chapter 3), the extensive bibliography (Chapter
4), the critical analyses of traditional marking
(Chapters 5, 6, and 7), and the 17 "things we
learned" (Chapter 9) are especially valuable. Any
principal will find this a handy book to have in
his library. — J. P. T.

The Expanding Role of Education

Twenty-sixth *Yearbook of American Association
of School Administrators*. Cloth, \$3. The
Association, 1201 Sixteenth Street, N.W., Washing-
ton 6, D. C.

The contentions of this yearbook are that (1)
education must reach more people—the young
child, adolescents not now in school, older youth
and adults, and exceptional children; and (2)
education should be adapted to current needs—
through better instruction in health, through work
experience, through educating for world citizen-
ship, and through better use of multisensory aids
to learning. Three chapters—on personnel, school
plant, and finance—give suggestions for accom-
plishing those ends. The final chapter contains
suggestions for carrying out the public relations
part of the program. The entire book is excel-
lent for anyone who wants helpful suggestions
for making education function effectively in spots
that are not now too strong. — J. P. T.

Schools for a New World

Twenty-fifth *Yearbook of American Association
of School Administrators*. Cloth, \$2.50. The Asso-
ciation, 1201 Sixteenth Street, N.W., Washington
6, D. C.

The purpose of this yearbook is: (1) to state
the basic problems and issues which face our
society; (2) to indicate the potentiality of public
education as a chief instrumentality in the success-
ful resolving of these issues; (3) to give direction
to curriculum makers; (4) to show public educa-
tion in action in desirable directions in small,
medium-sized, and large communities, and on the
state level; and (5) to suggest criteria for the
evaluation of the program of education in any
community.

The theme running through this publication is
that (1) we are in a world crisis; (2) this crisis
gives education a unique opportunity to serve
children, the country, and the world; (3) in order
to fulfill its mission, the school must educate
youth in co-operative action; and (4) school ad-
ministrators must organize their efforts accordingly.
— J. P. T.

Christian Concepts in Social Studies

By Rev. Gerald S. Sloyan. Paper, 196 pp. Cath-
olic University Press, Washington, D. C.

This dissertation whose full title is "The Recogni-
tion of Certain Christian Concepts in the Social
Studies in Catholic Elementary Education" dis-
cusses: (1) the necessary place of social educa-
tion as a part of Catholic elementary education; (2)
the supernatural elements in Christian social
education with emphasis on (a) God's providence,
Continued on page 45A)

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New Books

(Continued from page 44A)

(b) the dignity of the human person, (c) the Mystical Body and the supernatural unity of all men, (d) the material and spiritual interdependence of men and their mutual obligations and rights, (e) the necessary integrity of family, church, and state; (3) the application of Christian concepts in existing courses of study in geography, history, and citizenship. The author finds that the greatest part of the Catholic courses of study are characterized by practical naturalism and fail to connect the temporal activities of men with the supernatural order. He argues for greater reality in social studies, for more socialization of the child, for helping the child to view the necessity of all people working toward their supernatural destiny, and for seeing God's hand in the world. There is much strength in Catholic social teaching; there are many weaknesses. A study like the present deserves to be followed up by diocesan studies, by new curricula, and by the development of rich collections of daily teaching materials.

Education for All American Children

Cloth, 303 pp. National Education Association, Washington 6, D. C.

This volume discusses from a purely secular point of view, the educational program for grades 1 to 6 inclusive.

Practical Shop Mathematics, Vol. I

Third edition. By John H. Wolfe and Everett R. Phelps. Cloth, 383 pp., \$2.40. McGraw-Hill Book Co., New York 18, N. Y.

This book embraces the most widely needed principles of arithmetic, algebra, plane and solid geometry, and trigonometry—all presented in simple, direct language and without the pedagogical devices used to sweeten these subjects for indifferent students. In addition to practical examples and problems derived from industry, there is much material on measuring instruments and tables. An entirely new chapter describes present-day uses of the slide rule.

Walking With God

By Killian J. Healy. Cloth, 88 pp., \$1.50. The Decian X. McMullen Co., Inc., New York 7, N. Y.

This brief work suggests a method of prayer that will lead the layman—and the religious no less—to develop true friendship and love for God.

Youth, Communication, and Libraries

Edited by Frances Henne, Alice Brooks, and Ruth Ersted. Cloth, 244 pp., \$3.50. American Library Association, Chicago, Ill.

These papers, presented at the 1947 Library Institute at the University of Chicago, discuss the educational and developmental values of reading. Dr. Katherine Kenneally, of the Catholic University, provides in her argument for the "Therapeutic Value of Books," the only nonsecular approach to the use of directed reading.

Nicholas, the Boy King

By Don Sharkey. Cloth, 194 pp., \$2. Ave Maria Press, Notre Dame, Ind.

This is a healthy adventure story, set in a mythical European country, Transylvania. Boys will especially enjoy the adventures of an American boy who helped the unfortunate boy king to regain his kingly powers.

The Story of France

By Eleanor Doorly. Cloth, illus., 274 pp., \$3. Didier, publishers, New York 21, N. Y.

Histories written for grammar school children are necessarily simplified, not only because the young will easily miss the forest for the trees, but also because they see moral problems as black and white, and one venial sin in their eyes destroys a hero. The value of a book for a Catholic school, then, depends on who does the simplifying. Unfor-

(Continued on page 46A)

New Ways To Teach Better Breakfasts—

by Kellogg's Staff of Home Economists



PIN the breakfast on the table!

THIS breakfast project is a new version of an old favorite—"Pin the Tail on the Donkey." Its aim—to pin the 5 basic foods of a good breakfast on the poster—in the right spots!

HOW TO PLAY THE GAME

Poster. Draw a child and a breakfast place mat. To score, foods must be pinned on mat. **Breakfast foods.** Cut magazine pictures of cereal, fruit, bread, butter or margarine, milk.

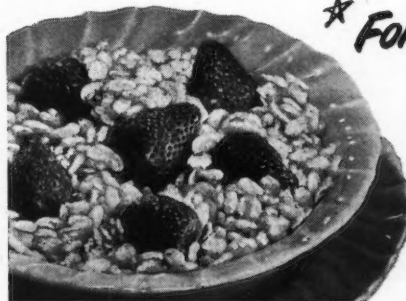
Scoring. Divide class into teams of 5 pupils each. Give each pupil one of the 5 foods. Blindfold him and send him on his way. The winning team is the one that gets most of the 5 foods pinned on the mat. After the fun—explain why the 5 foods are so important.

WHY 5 FOODS? . . . This is the minimum basic breakfast. Suggest varying with different fruits, different cereals. With Kellogg's there are many choices. All crisp! Good! Nourishing!

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New Books

(Continued from page 45A)

unately this highly entertaining history was written by an Englishwoman with the prejudices of her race plus politics a little too far left of center. It could be used for supplementary reading provided the teacher filled gaps and reinterpreted facts, particularly in sections concerned with the Middle Ages, the Renaissance, the Revolution, and Church-government relations during the nineteenth century. That, of course, leaves little left unchanged, but teachers whose students recoil before history might find the book's style and detail a useful means of exciting interest.

Second Latin

By Cora Carroll Scanlon and Charles L. Scanlon. Cloth, 276 pp., \$3.50. B. Herder Book Co., St. Louis 2, Mo.

A text well planned to provide students of philosophy and theology without much time for languages the Latin their work requires. Reading selections illustrating constructions are from philosophic works or canon law. Vocabulary and grammar are practical for ecclesiastical rather than Ciceronic Latin.

Just for Juniors

Rev. Gerald T. Brennan. Cloth, 128 pp., \$2. The Bruce Publishing Co., Milwaukee 1, Wis.

The fourth in the *Angel Food Series*, this contains sermon suggestions planned in story form around incidents familiar to children.

Shepherd of the Valley

Evelyn Voss Wise. Cloth, 228 pp., \$2.75. The Bruce Publishing Co., Milwaukee 1, Wis.

Father Eugene, an Oblate of Mary, is a missionary in San Felipe, a small town near the Mexican border of Texas. The setting of his story and the detailing of the relations between Mexicans

and Gringos, is vivid and true, but the somewhat insignificant plot is patchy.

Little Brother Ben

By Mary Pauls Williamson, R.C. Cloth, illus., 96 pp., \$1.25. Saint Anthony Guild Press, Paterson, N. J.

This is a beautiful little book to look at, but only mildly entertaining to read. The story concerns the Allison family again—this time Cathie, in particular, and her desire for a little brother. It apparently is intended for children in the primary grades, but the vocabulary often would be difficult even for older children.

Patch and Fan

By Patrick J. Carroll, C.S.C. Cloth, 282 pp., \$2. Ave Maria Press, Notre Dame, Ind.

A Patch story for junior high and high school students principally about why Patch loved his sister, Fan—Fan, the lady, graceful and kind, who always is right, who always helps, and who never rubs it in. Particularly amusing are the relations between Patch and his neighbors, the Sheehys, who know he is teasing, but never know how. The background of Ireland—farm, Church, and school—is authentic and wistful, even for those whose progenitors never touched the emerald isle.

Their Country's Pride

Comp. and ed. by Sister M. Pascal Campion, O.S.F., and Sister M. Bede Donelan, O.S.F. Cloth, 510 pp., \$3.75. The Bruce Publishing Co., Milwaukee 1, Wis.

This is an anthology, suggested by Msgr. Ligutti of the National Catholic Rural Life Conference, of rural life literature designed to tell people not of the economic opportunities of life on the land, but of the spiritual satisfaction and happiness home life on the farm can bring. Selections on the whole are quite good, though occasionally they promulgate contrary theories. Authors such as Marjorie Kinnan Rawlings, Chesterton, Louis Bromfield,

Leonard Feeney are included, together with pastoral poetry from Hesiod to Vachel Lindsay. Classicists probably will take exception to the statement in the preface that most scholars now consider Homer an anthology instead of a man.

Your Teeth—How to Save Them

By Herbert Yahraes. Paper, 32 pp., 20 cents. Public Affairs Pamphlet No. 147, Public Affairs Committee, Inc., 22 E. 38th St., New York 16, N. Y.

Practical suggestions for retaining dental health.

Offertories for the Sundays in Lent

By Rev. Carlo Rossini.

Adoramus te Christe

By Dubois-Biedermann.

Four-part choir selections published by J. Fischer and Bro., New York 18, N. Y.

Women—And Their Money

By Maxwell S. Stewart. Paper, 32 pp., 20 cents. Public Affairs Pamphlet No. 146. Public Affairs Committee, Inc., 22 E. 38th Street, New York 16, N. Y.

A handbook for women, and others, who would like to learn how to manage their money.

The Story of Fatima, Vol. IV

By Rev. Joseph A. Cirrincione. Paper, 44 pp. Author, 77 Whitney St., Rochester 11, N. Y.

The continuation of the series of radio broadcasts made available in pamphlet form, telling of the deaths of Francisco and Jacinta, Lucy's entrance into the convent, the development of the shrine, and the force of our Lady's prophecies and requests.

Paths to Eternal Glory

Rev. Clement Henry Crock. Cloth, 208 pp. Joseph F. Wagner, Inc., New York, N. Y.

A study of the Church's teaching on death, of (Concluded on page 48A)

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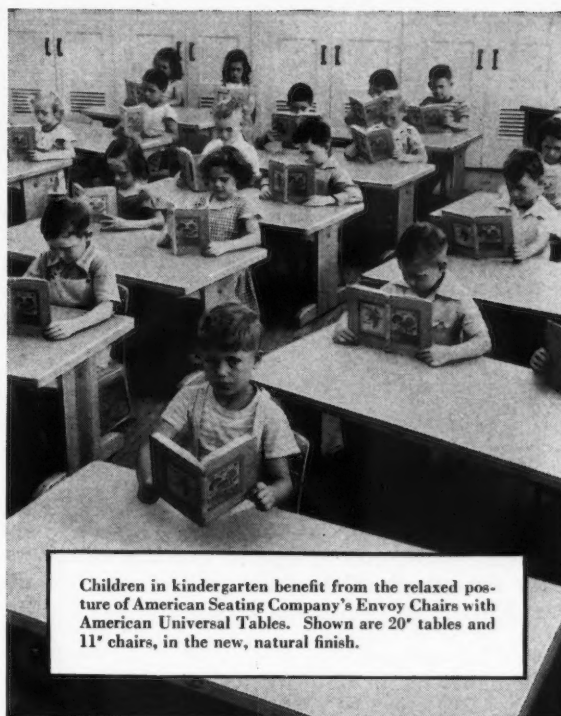
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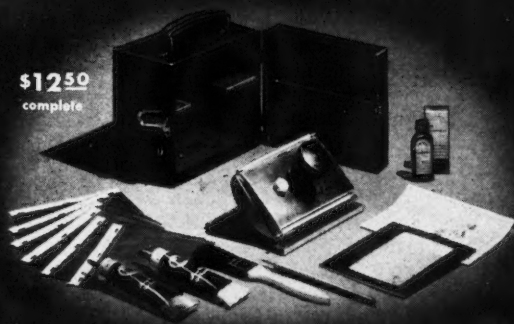
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New Books

(Concluded from page 46A)

the Requiem liturgy, with emphasis upon the consolation Christianity affords for those whose loved ones die. The book is divided into explanations of Church dogma relating to all who die, to those who practice a special vocation or who are especially young, and to addresses appropriate for national holidays commemorating the dead.

Natural Science Through the Seasons

By J. A. Partridge. Cloth, 542 pp., illustrated. The Macmillan Company of Canada, Toronto, Ont., Canada.

This is a book of suggestions for teachers arranged by months by the principal of the Provincial Normal School, North Bay, Ontario. It provides a wide variety of nature study for children in grades 1-6, and some of the suggestions for grades 5 and 6 are also suited to grades 7 and 8.

The activities, such as field trips, indoor and outdoor gardens, observation of birds, insects, small animals, fish, plants, etc., are practical for rural or city classes. Not only living things are studied but also the sun, moon, and stars; the winds, the temperature, and rainfall, etc.

Any teacher will find this book helpful.

Behind the Silver Shield

By John J. Floherty. Cloth, 206 pp., \$2.75. J. B. Lippincott Co., Philadelphia, Pa.

This is a factual account of the work done by police officers in maintaining peace and order living in cities and villages. The book might well be read by high school students and by children generally who have formed antagonistic attitudes toward the police because of their own misbehavior, or because of erroneous attitudes developed by parental and neighborhood gossip. The book might very well be used as assigned reading for the pupil who embarrasses the school by mis-

behavior in public places and conflict with the officers of the law.

That Girl of Pierre's

By Robert Davis. Cloth, 230 pp. \$2.50. Holiday House, New York, N. Y.

This is the story of Danielle, a French girl, driven from her home by the war, who came back to her native village to fight a rascally butcher, to help establish a co-operative marketing company, and to marry Marc, the crippled soldier to whom she had been promised as a child. The tale is quaint in setting and language and young people up to 16 will thoroughly enjoy its suspense and its happy outcome.

The Young Collector's Handbook

By A. Hyatt Verrill. Cloth, 308 pp., \$2.75. Robert McBride & Co., New York 16, N. Y.

This book, addressed to boys and novices generally, suggests how and what to collect of (a) natural objects, (b) photographs and microscopic specimens, (c) relics, coins, stamps, autographs, and what have you. The presentation is frankly elementary and intended to start a hobby as an avocational interest in life.

Colonel Hoynes of Notre Dame

By Thomas A. Lahey, C.S.C. Paper, 92 pp., \$1.50. The Ave Maria Press, Notre Dame, Ind.

This book—the biography of Colonel William Hoynes, from 1883 to 1918, professor of law and dean of the school of law, Notre Dame University—is a work of love for a great professor, orator, and hero of the Civil War.

Secret of the Bog

By Eugenia Stone. Cloth, \$2.25. Holiday House, New York, N. Y.

This is the fanciful story of an Irish boy, who lived in Killislaw, at the edge of a mysterious bog that provided plenty of excitement and adventure.

Children, aged 8 to 12, will enjoy the story and the happy illustrations.

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Paper, 26 pp. National Recreation Association, 315 Fourth Avenue, New York 10, N. Y.

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His works include murals in the canteen and barracks of the Guard, depicting its work since Cardinal Schiener in 1506 led it over the St. Gothard Pass of the Alps, portraits of the Guard's 27 commanders, and a famed portrait of Pope Pius XII.

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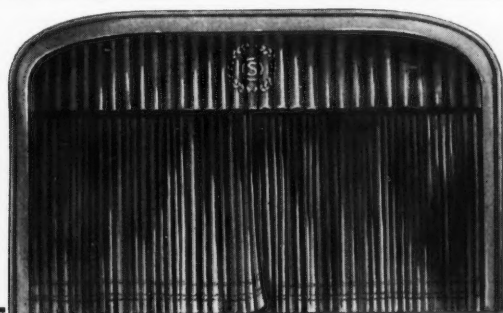
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The Heyer Corporation, 1850 South Kostner Avenue, Chicago 23, Ill.

For brief reference use CSJ—210.

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Forway Corporation, 245 West 55th Street, New York 19, N. Y.

For brief reference use CSJ—211.

Art Workshops for Classroom Teachers

Binney and Smith Co., during 1948, conducted free of charge more than 400 art workshops for 21,396 public and parochial classroom teachers. The workshops lasting three days, provide instruction by lecture, demonstration, and participation, in Clayola modeling, papier-mâché construction, finger paint techniques, Crayola and chalk techniques, Tempola Craft, water color mixing and blending, exhibit mounting, linoleum and potato

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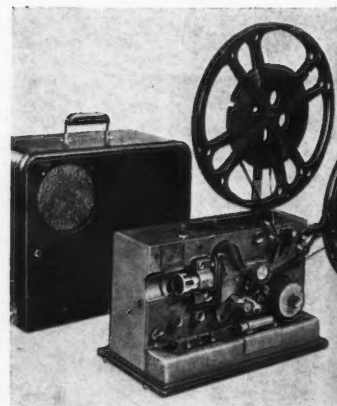
Remington Rand Inc., 315 Fourth Avenue, New York 10, N. Y.

For brief reference use CSJ—212.

Bronze and Its Uses

A 28-page booklet, *Bronze Tablets*, describing the ways in which bronze signs can be used, may be obtained by writing Dept. PR, United States Bronze Sign Co., Inc., 570 Broadway, New York, N. Y.

(Continued on page 54A)



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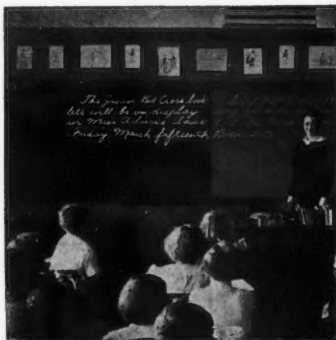
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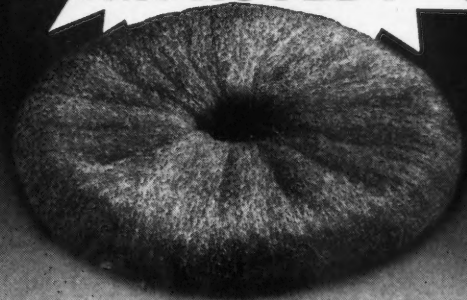
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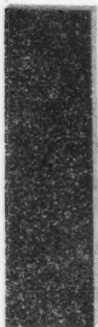
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New Supplies

(Continued from page 50A)

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The Chicago Hardware Foundry Company, North Chicago, Ill.

For brief reference use CSJ—213.

Saints and Sanctity

Saints and Sanctity, a 46-frame film strip with two 12-in. records, was directed by Rev. Michael J. Quinn of the Confraternity of Christian Doctrine, with musical background supplied by the Catholic Diocesan Choristers of Brooklyn under the direction of Rev. Cornelius Toomey. It is to be used for sixth, seventh, and eighth grades and released time religious instruction. One of the "Practical Talks and Lessons to the Catholic Youth," its success will affect the continuation of the series.

Catholic Visual Education, Inc., 149 Bleeker Street, New York, N. Y.

For brief reference use CSJ—214.

New Coronet Films

Addition is Easy and *Subtraction is Easy*, through a story, explain to little children the basic concepts of addition and subtraction. Consultant in their production was F. Lynwood Wren, Ph.D., professor of mathematics, George Peabody College for Teachers. For high school and college science classes, *Carbon and Its Compounds*, produced in collaboration with Therald Moeller, Ph.D., University of Illinois, describes the varied use of carbon in the modern world. *Discussion in Democracy* illustrates the difference between argument and constructive discussion and shows a democracy's need for organized debate. Production adviser was William G. Brink, Ph.D., education professor at Northwestern University. *The Supreme Court* explains the purpose of the supreme court by following a case from its initial hearing to its trial in the highest court in the land. It was planned for high school, college, and adult social study groups with the assistance of Marshall Dimock, Ph.D., professor of political science at Northwestern.

Coronet Films, Coronet Building, Chicago 1, Ill.

For brief reference use CSJ—215.

Nutrition Booklet

The latest teaching aid in the Cram Classroom Classics series is "The Teaching of Nutrition in the Elementary School," by Bessie F. Wells, principal, Noble School, Euclid, Ohio. Teachers may obtain it free of charge from *The George F. Cram Company, Inc., 730 E. Washington St., Indianapolis 7, Ind.*

Improved Opaque Projector

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Charles Beseler Company, 60 Badger Ave., Newark 8, N. J.

For brief reference use CSJ—216.

Catholic University Publications

Books recently published by the Catholic University of America Press include *Paratrooper Padre*, by Rev. Francis L. Sampson, chaplain with the 101st Airborne Division, who holds the Distinguished Service Cross, the Bronze Star, the Purple Heart, the *Croix-de-guerre*, and other citations from America, Holland, France, and Belgium; and *A Lexicon of St. Thomas Aquinas*, of considerable value to students of philology and

(Concluded on page 56A)



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New Supplies

(Concluded from page 54A)

philosophy. It is one of a series of five fascicles written by Dr. Roy J. Deferrari, classics professor at the Catholic University, Sister Mary Inviolata Barry, D.C.P., professor of Greek and Latin at the College of Our Lady of the Lake, San Antonio, and Rev. Joseph Ignatius McGuinness, O.P., theology professor at the Dominican House of Studies, Washington.

Others now available are *Artificial Insemination Among Human Beings*, Rev. W. K. Glover; *The Reputation of St. Thomas Aquinas Among Protestant Thinkers of the Seventeenth Century*, Msgr. John K. Ryan; *Introduction to Social Living*, Rev. William K. Kerby; *The Philosophy of Catholic Higher Education*, Roy J. Deferrari; *Parish Accounting*, Rev. D. L. McCleary; *The Administration of the Catholic Secondary School*, ed. by Rev. Michael J. McKeough.

The Catholic University of America Press, Washington 17, D. C.

For brief reference use CSJ—217.

Catechetical Film Releases

The Action of the Mass is a set of 101 colored slides depicting the actions of the priest during preparation for and the celebration of low Mass. A teacher's manual accompanies it.

Wonder Worker of Peru, a 63-frame film strip in color produced in co-operation with Father Norbert George of the Blessed Martin Guild, tells the story of the life and works of Blessed Martin de Porres.

Catechetical Guild, 147 E. Fifth St., St. Paul 1, Minn.

For brief reference use CSJ—218.

Nystrom Catalog

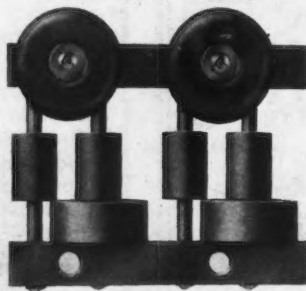
The Nystrom Catalog for 1948 includes details about the visual aids—maps, globes, and charts—published or imported by A. J. Nystrom and Co., 3333 Elston Avenue, Chicago 18, Ill.

Quarrie Merges With Field Enterprises

Mail about the World Book Encyclopedia or Childcraft should be addressed now to Field Enterprises, Inc., Educational Division, 35 E. Wacker Drive, Chicago 1, Ill. The Quarrie Corporation, who distributes them, has been merged with Field Enterprises to form a new division of education.

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